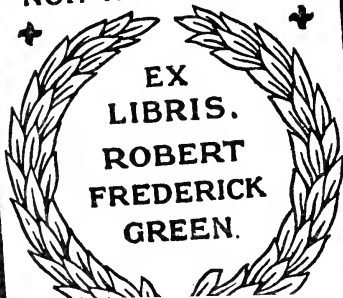


NON NOBIS SOLVM



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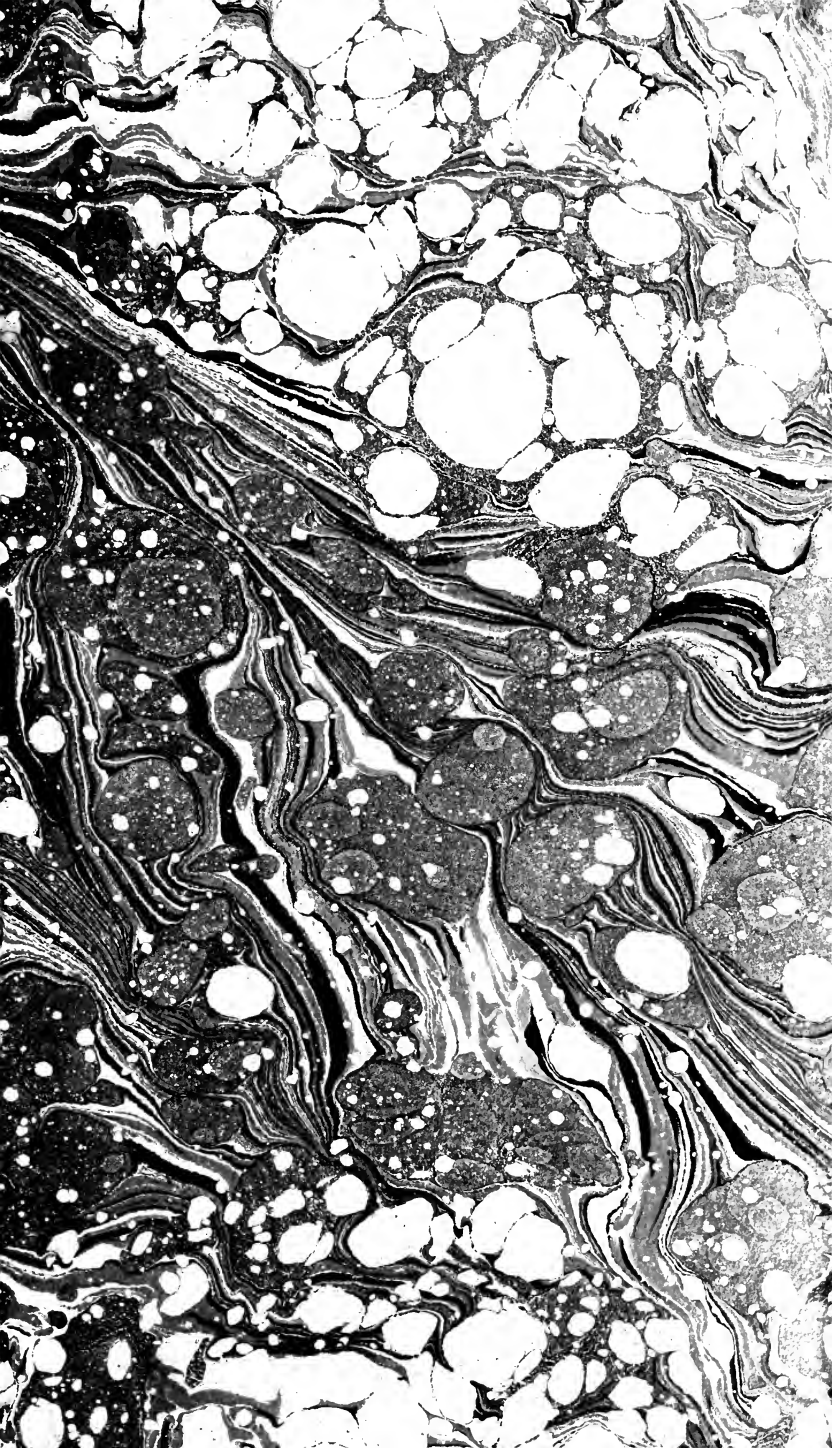
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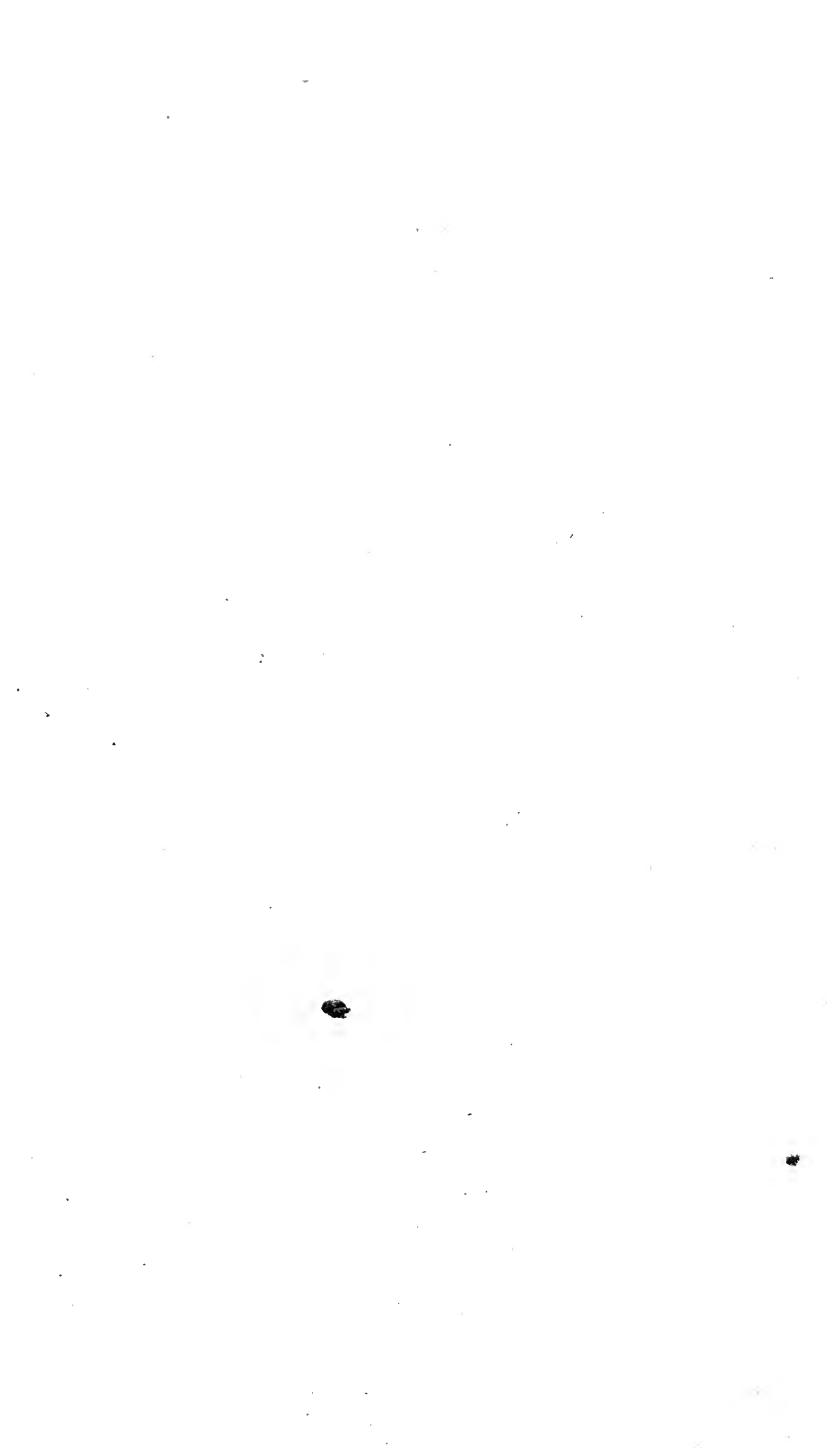
Suppose I were to assert that Thomas Deacon,
Priest, alias D^r. Deacon, has a Schism Shop in Tennell
-Street, in Manchester, where he vends his Spiritual
Packets, and practises his Spiritual Quackery on
Sundays; suppose that I was to assert that Tom
Podmore is his understrapper,* to call him his
Fool would be an Affront upon D^r. Green and other
Orators of the Shop; suppose I were further to declare
that ~~through~~ his Church has received considerable Ac-
cession to its numbers since the Extinction of the Re-
billion, yet this Holy Catholic Church, "out of which there
is ordinarily no Salvation", doth not consist of a good
few scores of good old Women; I do not talk of the
Ladies, Sir, some of them in masculine Dress, but mostly
in Petticoats; — were I called upon to give strictly
legal proofs of these Facts, it would perhaps be more
than I could readily do, tho' at the same time these
Facts are universally allow'd to be as indisputable
as if they had your own Catholic Imprimatur upon
them, in order to give them a sanction. The Reader will
know how to apply this to the case before us. —
Ap. 30-31 of D^r. Deacon try'd before his own Tribunal
by J. Owen. Manchr. 1748. See Chrys. Lib.

Your Podmore and Deacon.

Let that [the attempt to show that Deacon is
a great man] be the envy'd Province of your
great Advocates, the Barber, the Ballad maker,
and "Pauper's not numerate fecus," the rest of
your Confederate Boys!

* A little Barber that was in the Rebellion, and is
said to have since been promoted to be a Deacon, in D^r.
Deacon's Church.

† The Author of a Ballad wrote in Defence of

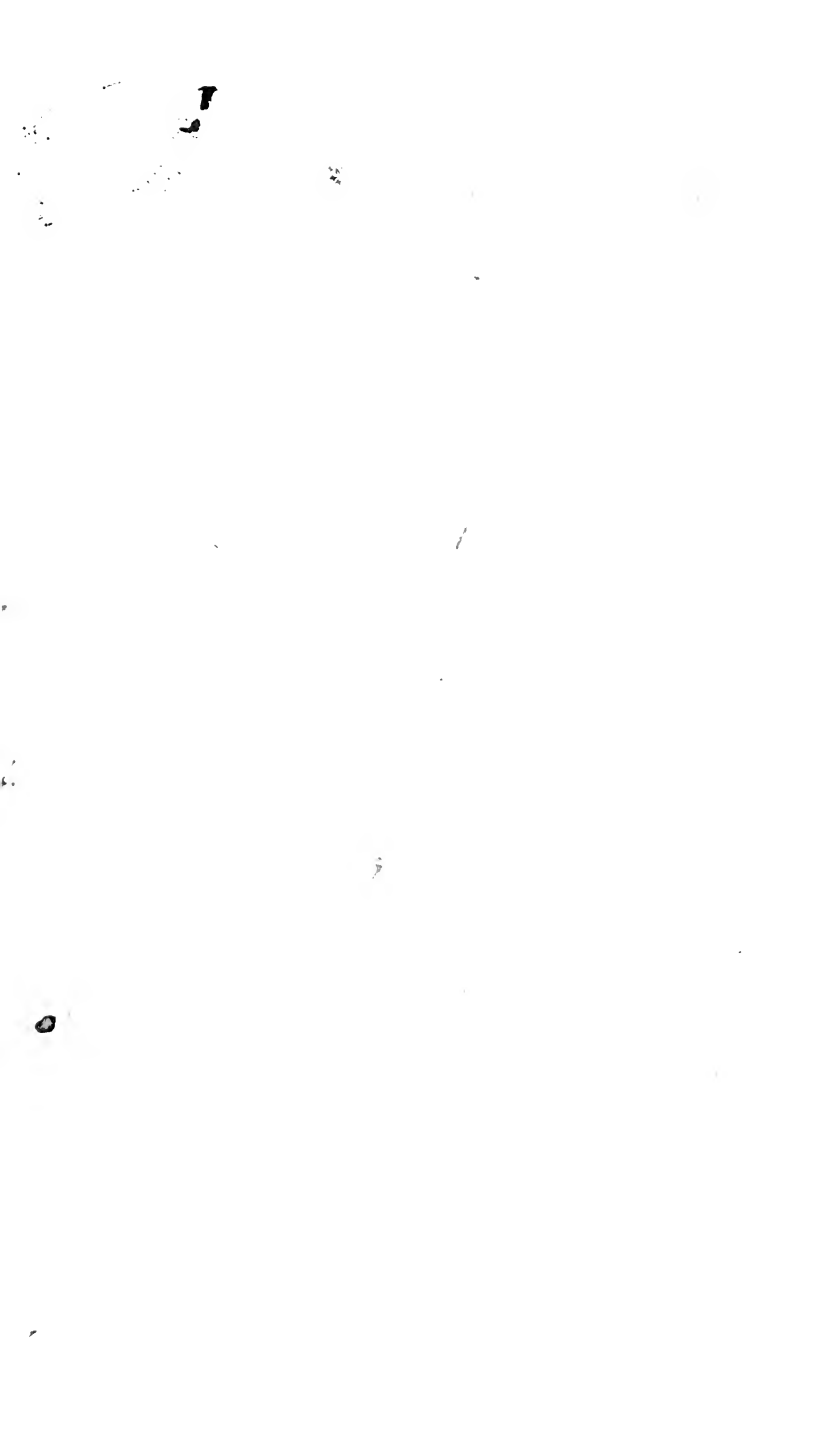


See Michx. Collectanea ~~x~~ j. 236

Wm Cartwright, son in law of D. Deacon,
who consecrated him, ~~consecrated~~ ^{ordained}
in turn one Wm Podmore a Presbyter,
Master of a school in Threshbury, near
which he has lived. — N & Q 2^d s. i.
175.

Pedigree of the Podmore fam. — N &
Q 4th s. 194. 5th s. viij. 349, 515.

Byron Catal p. 167

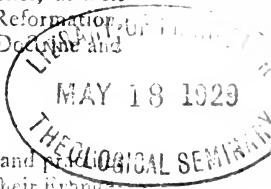


T H E
LAYMAN'S APOLOGY
For returning to PRIMITIVE
CHRISTIANITY.
SHEWING

From the Testimonies of Ancient, and the Concessions of Modern Writers, that the *Greek, Roman, and English Churches*, as well as the Pretended Churches of the *Anti-Episcopal Reformation*, have each, in some degree, departed from the Doctrine and Practice of the Catholick Church :

And Pointing out

A Pure Episcopal Church in *England* which teaches and practises
A L L the Ordinances of Christ and his Church in their Evangelical Perfection.



Written, in the Year 1745, by *THOMAS PODMORE*,
at that time Barber and Peruke-Maker in MANCHESTER.

From the beginning it was not so. S. Matth. xix. 8.

Prove all things: hold fast that which is good. 1 Thess. v. 21.

Be ready always to give an answer to every one, who asketh you a reason of the hope which is in you, with meekness and fear. 1 Pet. iii. 15.

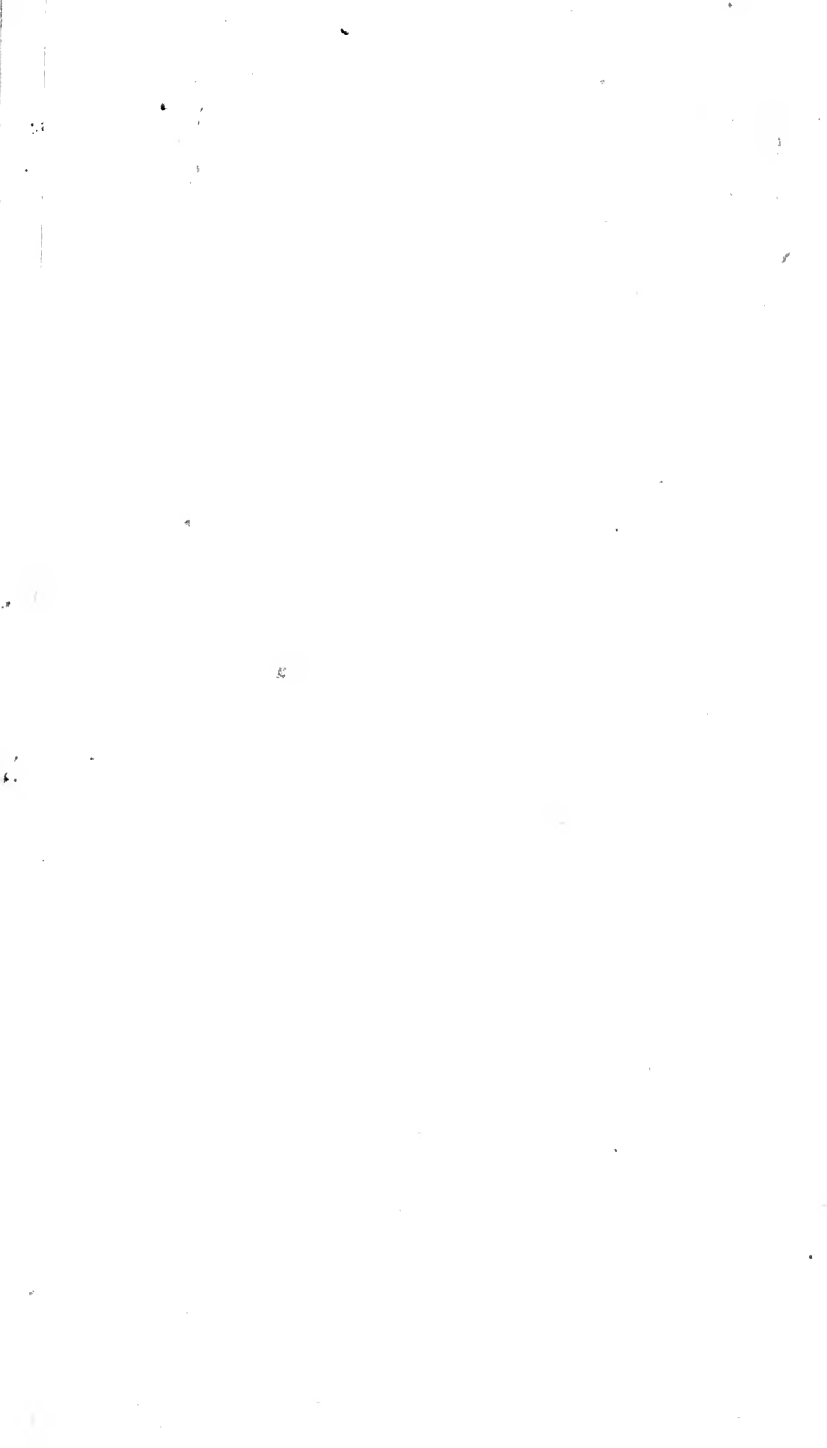
“ Meekness permits me to seek out for some purer Church, if that may conveniently be had for me——my endeavour so to do is extremely commendable.” *Dr. Hammond's Practical Catechism, book 2. § 4.*

“ What I propose to myself, is to search into the Ancients, to prove all things, to hold to those which are good, and never to recede from the Faith of the Catholick Church.” *S. Jerom. epist. 159. ad Miner.*

L E E D E S :

Printed by JAMES LISTER ; and sold by the Bookfellers at *Manchester* ; and by M. COOPER, at the *Golden Ball*, in *Fater-noster-Row*, L O N D O N .
MDCCLXVII.

[Price fitcht Two Shillings and Six pence.]





P R E F A C E.

I Am well aware of the many difficulties, which this little book will have to struggle with; but being fully persuaded of the truth of the cause that it pleads, I cannot doubt of its meeting with some Success.

For tho' our Soul may be filled with the scorning of those that are at ease, and with the contempt of the proud (to use the Royal Prophet's phrase) ; yet (as he elsewhere says) God remembreth them, and forgetteth not the cry of the humble——the expectation of the poor shall not perish for ever. Tho' G O D's Church lie among the pots, as it were half dead among the greatest perils, yet shall she be as the wings of a dove covered with Silver, and her feathers like yellow Gold.

G O D's word abounds with promises of the yet future glories of his Church, which will most certainly be fulfilled in his good time, and she be restored to her pristine beauty, which we must wait and work for, each member in his proper station. Blessed be the Stewards, who shall be found faithful ! Happy the People, who shall have such Stewards to provide them their meat in due season !

If this little tract should be a means, either of bringing into the way of truth any of those who have erred and are deceived, or of enabling any of my Lay-brethren to defend against the attacks of the enemy the Faith once delivered to the Saints, together with the worship
which

which they practised through the best and purest ages ; I shall think my poor labour well bestowed. And why may we not hope ? “ No instrument is insufficient in GOD’s hand : and he often chooses the meanest, that we may perceive it is his work ; that the praise may be to GOD, and not to man.” (a)

For my own part, who am the weakest of all instruments, I hope I shall patiently bear the reproach, which I must expect to meet with for the Truth’s sake. For tho’ we should grant, that all men love the truth, and consequently might expect, that they would not persecute us for it ; yet (as S. Augustin observes) “ those who love any thing else, would have what they so love, to be the truth : and forasmuch as these would not be deceived, they are unwilling to be convinced that they are so. They love the truth, when she shews her beauty ; but hate her, when she shews their departure from her. For, being unwilling to be deceived, and yet desirous to deceive ; they love her, when she discovers herself ; and hate her, when she does so by them (b).”

And by the same rule, for the same reason, will this sort of men hate the instrument, which by her brings their Sin to remembrance.

But this must be endured, with hopes of Better things from many others, who will follow after Truth, when once they have discovered her. And that the number of these may be daily increased, and that Every Reader of this short treatise may be of that number, is the earnest prayer of

His well-wisher and humble Servant,

THOMAS PODMORE.

Manchester, All
Saints, 1745.

[a] Preface to the Case of the Ragale and Pontificate : London, 1702.
[b] S. August, Confess. B. X. C. 23.

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The LAYMAN'S APOLOGY
For returning to
Primitive Christianity.

The INTRODUCTION.

RELIGION, or the sacred band by which Man is engaged to love and serve God in expectation of eternal happiness, should be the main concern of every person who is enlisted into that service, which is indeed perfect freedom.

Whether there be any people destitute of all notions of a God and a world to come, let others dispute. Religion, thank God, influences the world in general; and can any Man be in *earnest* about it, and not wish that all the world was of his mind? that all were brought into the way, which he believes right?

There are at this day four principal sects, which do each of them claim the venerable characteristick of being *the true religion*. And these are Christianity, Judaism, Heathenism, and Mahometism. Indeed, properly speaking, Judaism was but Christianity in Type, though in time greatly corrupted; Heathenism was a greater corruption; and Mahometism may be called an heresy of Christianity. And in this view there neither is, nor ever was, but *one religion* in the world.

Christianity, with respect to Judaism, Heathenism, and Mahometism, stands upon evidence peculiar to itself alone. Moses and the Law have no Prophecies nor Types of them, as the Messiah has; yet there was evidence enough to demonstrate the truth of that dispensation, beyond all dispute.

But the evidence for the Christian dispensation shines far more bright. A late ingenious writer (*a*) has demonstrated the *truth* of Christianity by *four marks*, incompatible with any imposture, that ever yet has been, or that can possibly be; and by four additional marks has, as himself most truly expresses it, (*b*) “*shew’d the glory of it*; which, as the sun, not only dispels the darkness of “*error, but obscures all inferior truths, that, like the lesser lights*”

A “ of

(*a*) Mr. Leslie's short and easy method with the Jews. Method with the Deists. Vindication; and Truth of Christianity demonstrated. (*b*) *Id.* Preface.

2 The LAYMAN'S APOLOGY.

" of moon and stars, disappear at the approach of this superior light, and have no glory by reason of the glory that excelleth."

But then, alas ! the Christian Church is divided, yea, and subdivided.

The great Division is into Eastern and Western.

The Eastern consists of several Churches, of which the Greek is the most numerous and the most pure.

The Western is subdivided into Romanists and Protestants ; and of those commonly called Protestants, I beg leave to say for the present, that the Church of England is the purest.

This, however, is certain ; they cannot *all* be right. Whether any of them be quite so, or whether they have not *all* erred in some point or other, even of great consequence, is what I do not say at present ; but I will lay down a Rule, which the Greek, Roman, and English Churches, yea many of the Anti-episcopal Protestant professors, have publickly declared for : and by that same Rule I will try, where I can find the most pure *Church* upon Earth, and reposing myself in her bosom, I will pray that all nations may flow in unto her.

Now the Rule is this : *The Holy Scripture, as interpreted by the doctrine and practice of the Catholick Church for the first four ages : The Golden Rule of Vincentius Lirinensis ; Antiquity, Universality, and Consent : What has been taught and practised by the Church at all times, in all places, and by all the faithful.* For, " Whatever " was anciently held by the Universal Church, and did not receive " its institution from any council, is most certainly an Apostolical " Tradition : " as it is expressed in the well-known words of S. Augustin.

The Greek Church declares for this Rule in the following words : " We believe the divine and holy scripture to be given by God, " and for that reason we ought to believe it without any doubt, but " no otherwise than according to the interpretation and tradition of " the Catholick Church (a)." And in the same book she had before said, (b) " Nor does the oriental Church hold any thing but " the divine word rightly believed, and piously explained by the " Holy Fathers, and the Traditions received from the Apostles by " word of mouth, and preserved by the same Holy Fathers to our " own time." Now,

(a) Synodus Jerusolymitana, p. 216, Paris Edition.

(b) Id. p. 23.

writers in favour of our Rule, but then I should exceed my intended bounds; but for ample testimonies in favour of it, see the Appendix to *A Compleat Collection of Devotions*, of which Collection more in the close.

Yet before I apply this Rule to the several contending Churches and pretended Churches of Christians, (for I shall not entirely neglect the Anti-Episcopalians) I must say a little more in favour of it. I shall do it in words, which I find ready to my hand in the several Tracts, which I shall once for all here refer to in the Margin (a).

“ *Tradition* is the only Method we now have, whereby we can come to the understanding of the Scriptures.—It is by Tradition *alone*, that we do or can understand any language: the signification of words, together with the words themselves, are handed down from Father to Son, and from one generation to another. Whilst the languages, in which the scriptures were written, were living languages, they were learned by *oral* tradition; and now they are dead languages, they must be learned by *written* tradition. For a man may pore his eyes out upon an *hebrew* Bible and a *greek* Testament, and pray most heartily to understand them, and yet shall be never the wiser, if he get not a master to instruct him, or have not recourse to those authors, who have expounded those languages into what he doth understand. No man can at this day tell what books are sacred scripture, and what are apocryphal, but by Tradition. The apocryphal *Esdra*s tells us, that he was divinely inspired, which is more than the authors of the books of Joshua, Judges, Ruth, or Kings tell us of any of those books. There is nothing in the three first gospels, the acts of the apostles, nor the epistle to the Hebrews to certify us, that they were written by the apostles and evangelists, to whom they are attributed: It can *only* be learned by Tradition. S. Mark and S. Luke who were no apostles, are received as inspired writers, and yet S. Barnabas (whose epistle is nevertheless allowed by many to be genuine) is not allowed to have written by divine inspiration, tho’ he is expressly called an apostle in scripture. If then it is by Tradition, that we must know the very language of the scripture, and cannot otherwise understand one word of it; if it is by Tradition, that we must know what is scripture, and what is not so; if it is by Tradition, that we judge that even an epistle concerning our religion, tho’ allowed by many to be written by an apostle, yet was not by divine inspiration; shall we say never, theless

(a) Ep. Brett’s Tradition necessary to explain and interpret the Holy Scriptures. Postscript to the same. Vindication of the Postscript. Bp. Collier’s Vindication of Reasons and Defence, &c. in Reply to No sufficient Reason for restoring some Prayers and Directions in K. Edw. VI’s first Liturgy, London 1717. 1718. Mr. Peck’s Preface to Bp. Brett’s Dissertation on the Liturgies, London, 1720.

theless, that Tradition is not necessary for the understanding of the scriptures——? By no means. God has appointed Tradition, as the best and safest guide to direct us how to understand the Scriptures, even in matters necessary to the salvation of all.

For, even the Scripture itself sends us to Tradition. “Remember the days of old, *says Moses (a)*, consider the years of many generations; ask thy Father and he will shew thee, thy Elders and they will tell thee.” So also Jeremiah exhorts in God’s name saying *(b)*, “Thus saith the Lord, stand ye in the ways, and see, and ask for the *old* paths, where is the good way, and walk therein; and ye shall find rest for your souls.” So also Isaiah calls the people not only to the Law, but to the *Testimony* or the *Tradition* of their fathers also *(c)*. Likewise in the New Testament, S. Paul says, “Now I praise you brethren, that you remember me in all things, and keep the Ordinances (or *Traditions*, for so it is in the original, as the margin of our English bibles has it) as I delivered them to you *(d)*.” And again he says, “Therefore brethren, stand fast, and hold the Traditions which ye have been taught, whether by *word* or our epistle *(e)*.” And soon after he says; “Now we command you, that ye withdraw yourselves from every brother that walketh disorderly, and not according to the Tradition which he received of us *(f)*.” Here we see plain mention of S. Paul’s Traditions, and consequently of Apostolical Traditions, delivered by word of mouth, as well as by epistles or in writing, and a condemnation of those who do not *equally* observe both. Thus the Scriptures themselves, both of the Old and New Testament, are so far from condemning true and primitive Tradition, that they plainly recommend it to us, as the best and surest Rule, by which we can be directed in our Christian Practice.

In a word, if the testimony of those, who lived (tho’ a very little while) after the apostles’ death, cannot sufficiently inform us what the Apostles practised in the most material parts of religion; it will not be an easy task to shew, how such testimony can assure us what the apostles have written. For the ground of our believing the Old and New Testament to be *inspired* writings, stands upon Traditionary evidence: and were it possible to destroy the credit of such authority, the sacred records must suffer with it. It is evident from the Scriptures themselves, that the whole of Christianity was at first delivered to the bishops succeeding the apostles by Oral Tradition,

(a) Deut. xxxii. 7. (b) Jer. vi. 16. (c) Isa. lvi. 1. (d) 1 Cor. xi. 2. (e) II Thess. ii. 15. (f) 1 Tim. vi. 2.

dition, and that they were also commanded to keep it, and deliver it to their successors in the same manner. Nor is it any where said in scripture by any of the apostles, that they would either jointly or separately write down all that they had taught as necessary to salvation, or make such a compleat Canon, as that nothing should be necessary to salvation, but what should be found in those writings, yet it is most certain, that they taught them all things necessary to salvation; for, so S. Paul expressly tells the elders of Ephesus, § saying, “ I kept back nothing that was profitable to you but have shewed you, and have taught you publickly, and from house to house.” And yet it is certain, that many books of the New Testament were written after this, after S. Paul had taught them whatever was requisite for them to know. — S. John was the longest liver of all the Apostles; and it does not appear, that even he saw all the books of the scripture, or established them as the only Rule, by which Christians are to be directed in their faith and practice.

It is true indeed, the Prophet Isaiah says, “ To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them (c).” And again; “ Seek ye out of the book of the Lord and read (d).” And so in the New Testament “ Search the Scriptures,” says our Saviour (e). And in the Acts of the Apostles, the Jews at Beræa are commended as more noble, of a milder and better temper, than those of Thessalonica; and for this reason, *because they received the word with all readiness of mind, and searched the scriptures daily (f).* But all this does not prove, that the scripture contains the *whole* of our duty; it does not prove, that we may from it *alone* learn *all* that we are to believe AND DO, in order to obtain the benefits purchased for us by the precious blood of our Redeemer. So that when the author of *No-sufficient Reason*, having cited these texts, lay’d down this proposition, viz. “ Scripture and not Tradition is prescribed by our Saviour to his disciples as the Rule for them to walk by, and which we are all necessarily to adhere to, for the guidance of our faith and worship, and our behaviour in *all* respects;” I say when that author lay’d down this proposition, he couched a fallacy. For, tho’ Scripture be prescribed by *these* texts, Tradition is not excluded by them. Nay, the Holy Prophet Isaiah sends us *not only* to the Law, but *also* to the Testimony, in the first of these texts, as was before noted. Again; if Scripture be prescribed by our Saviour in *these* texts, Tradition is also prescribed by his Apostles in *other* texts, as hath been shew’d above. Besides, when our blessed Lord bid the Jews

search

§ Acts xx. 20. (c) II. viii. 20. (d) Id. xxxiv. 16. (e) John v. 39. (f) Acts xvii. 2.

search *the Scriptures*, he could only mean the Old Testament, because the New was not then written."

If then, neither our blessed Lord, nor his Apostles, did prescribe the Scriptures as a sufficient rule of faith *and* practice; how can those, who pretend to be governed in these things by Scripture *only*, charge those who *by express authority of scripture* make Tradition also necessary, as persons who set up Tradition in *opposition* to Scripture, and derogate from the honour thereof? When I consider, that this charge has been brought by so great and so good a man as the author of *No sufficient Reason* had always been, I am surprized beyond measure. For, as another eminent writer § in answer to him demands; "Does he derogate from the honour of the statute book, who shall say that there are several laws of the land, which are obligatory by Use and Custom, that we can shew no act of Parliament for? Every English man knows, if there be a Custom that does not contradict an act of Parliament, tho' the statute-book have directed or said nothing at all relating to that custom, tho' there be nothing of it to be found in any *written law*; yet that custom, if it appear to have been so time out of mind, that is, if the original of it cannot be traced, nor any time assigned when it may appear not to have been a custom, it shall bind the subject as much as if it had been written.—And as he, that should give an interpretation of an act of Parliament contrary to custom, and to adjudged cases founded upon that act, would not be heard, tho' he might make the words of the act bear the sense he puts upon them; so neither ought he to be heard, who shall put a sense upon any part of Scripture contrary to what the Tradition of the Church has understood its meaning to be, tho' he might make the words bear that sense."

Upon the whole, it must be allowed, that the Fathers do declare for the sufficiency of Scripture; but then they also press the necessity of adhering to Tradition, even tho' it be in matters which the Scriptures have not taught at all: And this is done by the very same Fathers. And they are thus to be reconciled.—When they speak of Scripture as the only sure rule, they speak with regard to articles of Faith: when they speak of the obedience due to Tradition, and declare it to be of the same obligation with the Scriptures, they speak of the forms of administering the Eucharist and other divine Ordinances.

These Forms were kept secret from all that were not admitted to partake of the Holy Eucharist, that they might not fall into the hands of the Heathens or others, from whom the Christian Governors thought it proper to have them concealed. Hence celebrating the

the Eucharist is designed by *breaking of bread* in S. Paul's, S. Luke's, and other divine writings : And hence that hint so frequent in the next ages, *The Initiated know* : Again, hence in their devotions before the Eucharist, *I will not discover the mystery to thine enemies, neither will I give thee a Judas kiss* ; and the officiating Bishop or Priest's proclaiming, *Holy things for Holy persons*. And all this is agreeable to our Saviour's injunction, not to cast pearls before swine, nor give holy things unto dogs.

In a word, it is evident to a demonstration, that Tradition is necessary to enable us to understand the Scriptures, and many of the necessary duties of christian practice. Now, as it required some time to adjust and settle the canon of Holy Scripture, so time has been necessary (some dark ages having interven'd) to distinguish other venerable remains of Antiquity from pretended and spurious ones : and this having been done, and great light given by the joint labours of learned men of various countries, and even of disagreeing Churches [yet agreeing in this], many books having been translated, interpolations discover'd, and true readings restored ; even common persons may judge, when contending parties properly or improperly alledge passages from the writings of particular Fathers, as well as when texts of Scripture are truly or falsely apply'd or construed. And let the courteous reader accept that, as an apology for this undertaking.

I will now apply this Rule to the doctrines and practices of the several Churches and pretended Churches of Christians, and try to discover, wherein they agree with the Catholick Church, to which all the precious promises of the Gospel are made ; and wherein they depart from her, and break that bond of Charity, without which even Martyrdom for the Faith will not be available to Salvation, in the ordinary way, pointed out by the founder of that spiritual corporation, in whom all the promises of God are *Yea and Amen* (a).

(a) II Cor. i. 20.



Of the GREEK CHURCH.

CHAP. I.

Of Transubstantiation and the Adoration of the Host.



THE Greeks have certainly departed from the Primitive Catholick Church, by teaching and imposing the doctrine of Transubstantiation and Adoration of the Host. Tho' that Church is much oppressed by the cruelty of the temporal sovereign, in whose territory a large part of her Communion resides ; yet being of great extent, and possessed of some glaring accidental Honours, (as for instance, a clearer history of her succession than some lesser churches can claim ;) some Protestants have endeavoured to represent her as agreeing with them in rejecting this Latin or Roman doctrine, while the Romans more truly claim her as maintaining of it. Not but that Confessions have been published by, or at least under the name of, some *particular* Greeks, which have rejected this doctrine ; but then, those Confessions have not been consonant to the doctrine of the *Greek Church*, nor were they published but to serve private advantages (a).

But a Manuscript, which preceded that which I mentioned in the Introduction, will put this matter out of all dispute. It is entitled, *The Answer of the Orthodox of the East to the Proposals sent from Britain for an Union and Agreement with the Oriental Church* ; drawn up by a synodical judgment and determination of the Lord Jeremias the most holy Oecumenical Patriarch of Constantinople the new Rome, and the most blessed and most holy Patri-

B

archs,

(a) See Father Symon's Cont. III. 6.

archs, the Lord Samuel of Alexandria, and the Lord Chrysanthus of Jerusalem, with the holy Metropolitans and the holy Clergy, in the great Church of Christ in Constantinople in Council assembled, in the Year 1718, April day the 12th. Speaking of the fourth Proposition, which had been lay'd before them, they say :—

“ How can any pious person forbear trembling to hear this blasphemy ? as I may venture to term it. For to be against worshipping the Bread, which is consecrated and changed into the Body of Christ, is to be against worshipping our Lord Jesus Christ himself, our maker and saviour. For what else is that sacrificial Bread, after it has been consecrated and transubstantiated by the access of the Holy Spirit ? Truly nothing less than the real Body of our Lord. Christ himself has taught us this, when he gave the Bread to his holy Disciples, and said, *This is my Body* : And, *unless ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you* : And again, *for my Flesh is Meat indeed, and my Blood is Drink indeed*. But if the consecrated Bread which we eat, be not the very Body of Christ, nor ought, as you say, to be worshipped, what is it else ? And if, as you say, there be united to the sacred Bread some grace distinct from it, then you do not partake of the Body of Christ, but of grace, which is neither the substance nor the Body of Christ, but a spiritual gift. Do you not regard our Lord when he said *This is my Body* ? And why do you teach what our Lord did not say, as if you would correct his word ? (For you say there is in his words something divine) which God forbid. Our Lord did not say, my Body is *in* or *under* or *with this*, but *This is my Body*, shewing them the bread which lay in his hand. Let us not distort and misinterpret our Lord's words ; but as he himself understood them, so let us receive them. Therefore when we draw near the Bread, which is changed into the Body of Christ, and is so called upon the account of the visible accidents, we should say with Peter, *I believe Lord and confess, that thou art the Christ the Son of the living God* : I believe also, that this is thy immaculate Body, having our Eyes upon the Holy Bread ; and that this is thy precious Blood, looking on the Holy Cup ; that we may enjoy the same Blessing that he had. Read the holy Fathers who lived before us and you, and shone with Splendor from the Apostolick Age to the present times, and you will find in all of them, that the Bread is changed, transformed, converted, and transubstantiated into the very precious and unspotted Body of our Lord, and that it no longer continues Bread, for it is changed into that which it was not before Consecration, as Cyril of Jerusalem says. But to avoid prolixity in transcribing their testimonies, we refer you to Cap. 17. of Syrigus's Treatise against the Luthero-Calvinists, printed at Buenresty, 1690, and you will find them all verbatim. And the Lord grant, that you may understand and receive them according to the pious intention and the right sense of their Authors.”

Together

Together with this Paper was sent, *A synodical Answer to the question, What are the sentiments of the Oriental Church of the Grecian Orthodox? sent to the lovers of the Greek Church in Britain in the Year of our Lord, 1672.* This Paper dated Jan. 10, 1672, was subscribed by Dionysius Patriarch of Constantinople, Paisius and Dionysius late Patriarchs of the same Church, Paisius Patriarch of Alexandria, and thirty-three more Archbishops and Bishops. And in it they thus write; — “As to the venerable “sacrament of the Eucharist, we firmly believe and confess, that “the living Body of our Lord Jesus Christ is invisibly present by “an actual *perusia* in the sacrament. For when the officiating “Priest has repeated the Words of our Lord, and says, *make this “Bread the precious Body of thy Christ, and what is in this Cup “the precious Blood of thy Christ, changing them by thy Holy Spirit;* “then by the supernatural and ineffable operation of the Holy “Ghost, the Bread is actually, truly, and properly changed into “the very Body of our Saviour; and the Wine into his living “Blood: And we believe it to be entire Christ, that both offers “and is offered, that receives and is given to all, and is entirely “eaten without pain. — Which sacrament is and is called *Lactia*, and therein the deified Body of Christ our Saviour is worshipped with divine worship, and is offered up as a sacrifice for “all orthodox Christians.” This is more than sufficient Proof, that the Greek Church holds the doctrine of Transubstantiation, and (which is the main objection) is very zealous for the Adoration of the Host, which is indeed but a consequence of the notion of Transubstantiation; but, as it is insisted upon and explain’d by the Greek Church, it is a sufficient cause for leaving her communion. For tho’ she pretends in this to have scripture and *all* antiquity on her side, yet really she has not.

There is no dispute indeed, but that our blessed Lord said of the Bread *This is my Body*, and of the Cup *This is my Blood*, as the Evangelists teach us and S. Paul recites; but the question is, in what sense the holy Catholick Church has *always* understood these words; and that the Primitive Church did not understand them in the sense of these Greeks, will certainly appear upon due examination. The book wrote by Syrigus, which they refer to, I cannot now procure; but we may take it for granted, that the passages there alledged are the same with those, which are usually brought by the Romanists. Now, tho’ the Fathers spoke in very high terms of the Bread and Cup after consecration; called the Eucharist the Body and Blood of Christ; as it really is in spirit, power, and effect; supposed it to be *changed* from *common* bread and mixed wine into the representative, energetical, and life-giving Body and Blood of Christ, by the power of the Holy Ghost; yet they supposed the *substance* of bread and mixed wine to remain. That no one writer in the first ages in rapturous harangue has used strong language, when speaking of this change, is what I will not affirm; but I

will, that the whole current of antiquity is clear against the gross notion of Transubstantiation, and that it will not bear the test of Vincentius's rule, nor any thing like it. The current belief was, that "Christ honoured the mystick symbols, with the *title* " of his Body and Blood, *not changing their nature*, but to nature " adding grace," as Theodoret expresses it (a). It might with as good reason be said, that the Fathers believed *men* to be transubstantiated into *Angels* by Baptism; the *water* in baptism to be *transelemnted*; the *ointment* in Confirmation to be changed into the *presence of the Holy Spirit* *; the *water* in the mixed cup to be *transubstantiated* into the *people*; and the *people* into the *Body of Christ*; as it can be inferr'd from their rapturous expressions in harangue (for you find nothing like it in Commentaries, where they speak dogmatically) that the sacred symbols are transubstantiated in the sense of these Greeks.

And yet 'tis no wonder, that the Fathers spoke in such strong terms of this Body, this sacramental Body of Christ. For it was, it is, as his natural Body, anointed with the Holy Spirit; it is a spiritual Life-giving Body, a sacrifice for the life of men; and therefore conveys all the benefits that his natural Body can be supposed to do. 'Tis easy to suppose a change, without a change of *substance*. (Not that any parallel can come up to this mysterious change; for the Fathers looked upon it as a sacrament, or mystery, as that word imports.) The soul of a child is much changed, when that child is become a *learned* man, but it is not changed in substance. Grace added to nature is a great change. A small part of a piece of wax, when stamp'd with the King's seal, is mightily changed; but yet 'tis not transubstantiated, tho' it be so changed as that it gives life, pardons the guilty, and secures possession.

In a word, the true opinion of the Primitive Church concerning the Body and Blood of Christ, may be briefly comprehended in these four propositions. 1. The Body and Blood of Christ in the Sacrament are the bread and mixed wine. 2. The Body and Blood in the Sacrament are Types of the natural Body and Blood of Christ. 3. But they are not cold and imperfect Types, as those before and under the Law. 4. Nay, they are the very Body and Blood, though not in substance, yet in spirit, power, and effect. So that, to express myself in as plain language as I can upon so
abstruse

(a) Dial. 1. p. 18. and Dial. 2. p. 85.

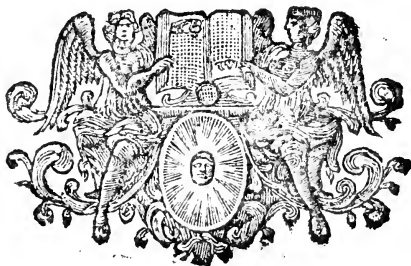
* Cyril of Jerusalem particularly, whom these Greeks bring saying, that *the Bread is no longer Bread but changed*, &c. says "As the Bread of the " Eucharist, after the Invocation of the Holy Spirit, is no more bare bread, " but the Body of Christ: So also this holy Ointment is *not* bare Ointment, " nor to be called common, after the consecration, but the gift of Christ and " the presence of the Holy Spirit." *Catech. Mystag.* 3. n. 3.

abstruse a subject, " by the consecration of the Eucharist the Bread
 " and mixed wine are not destroyed, but sanctified ; they are
 " *changed*, not in their *substance*, but in their *qualities* ; they are
 " *made*, not the *natural*, but the *sacramental* Body and Blood of
 " Christ : So that they are both Bread and Wine, and the Body
 " and Blood of Christ at the same time, but not in the same man-
 " ner : They are Bread and Wine by nature, the Body and Blood
 " of Christ in mystery and signification ; they are Bread and Wine
 " to our senses, the Body and Blood of Christ to our understanding
 " and faith ; they are Bread and Wine in themselves, the Body and
 " Blood of Christ in power and effect. So that whoever eats and
 " drinks them as he ought to do, dwells in Christ and Christ in
 " him, he is one with Christ and Christ with him."

Now as the Ancients I am concerned about, did not believe the Symbols transubstantiated, neither did they pay divine adoration to them. They speak of venerating them, but only mean such a decent and reverential respect, as is due to a creature sanctified to such excellent purposes as the Eucharist is. The original words used upon that occasion do not (as the learned agree) necessarily import divine worship. They could not worship the Host with *divine* honour, because they did not believe that the Divinity was Hypostatically united to it, as they did believe it united to his natural Body and Blood. *

I have been the longer upon this head, by reason of the sublimity of the subject and the depth of the mystery. But I now proceed to another Chapter.

* See Mr. Johnson's unbloody sacrifice, Chap. II. And Mr. Spinckes's Article of the Romish Transubstantion inquir'd into.



C H A P. II.

Of praying to Saints and Angels.

IN the Manuscript above quoted, dated at Constantinople, 1718; the Greeks profess, that they address thus in their prayers — “O Lord Jesus Christ, through the Intercession of the Holy Mother of God, or of thy Baptist John, have mercy upon us, and forgive us our sins.” They say; “Indeed, we worship our Lady the Virgin Mother of God with *Hyperdulia*, but not with *Latria*, God forbid; that would be blasphemy. For God only do we worship with *Latria*, and make her our Intercessor with God for sins committed after Baptism, and by her hope for remission from him.” And Dr. Smith testifies, that this prayer stands in their Liturgy; “O blessed Mother of God, open to us the gate of thy mercy: Let not us, who hope in thee, err; but let us be delivered from dangers by thee: For thou art the safety of all Christians.” And “the like horrible blasphemies, adds he, they are guilty of in their addresses to angels and saints (a).” But there is no ground for this worship, either in scripture, or in the first pure antiquity for above three hundred years. The Imposition therefore of it now is absolutely unlawful; and consequently it is justifiable to withdraw from a Church, which is guilty of insisting upon such an Error as a term of Communion. The most early Fathers mentioned the blessed virgin by the name of plain *Mary*, or the *Virgin Mary*, or the *Mother of God*; but never called her *Queen of Heaven*, nor pay’d her any religious worship. Indeed about the latter end of the fourth century, some authors by their Rhetorical *Apostrophes* and *Wishes*, calling upon the Saints at their solemn commemorations, gave occasion to the introduction of worshipping them in after ages. But even that age was, in the general doctrine and practice of it, so far from allowing the B. Virgin or any other Saint to be invoked by way of supplication, that the most eminent Fathers of that time laid down such positions, as are directly against and inconsistent with it: And particularly S. Epiphanius, who then lived, charges it as erroneous and superstitious. And his testimony is an evident proof, that “as yet the Virgin had not commenced

(a) Smith's Account of the Greek Church, p. 232.

“ commenced Queen of Heaven, nor Mediatrix between Man and God, nor received any Prayers or Addresses as a service due unto her, nor sat in the Temple of God §.” Besides, those practices of addresses to the martyrs, mentioned in some authors at the latter end of the fourth century, are so far from being the same with what is now practised and imposed by the Greek Church, that there are these three great differences between them.

1. The Greek Church uses direct invocation or formal prayer to Saints, whereas the others were meerly such requests as are made from one friend to another. 2. Those requests were made at the tombs of those martyrs to whom they were presented, and who were believed to be present there, tho’ invisibly, at that time : whereas the invocations and prayers to the Saints in the present Greek Church are made, not only in every place, but in ten thousand different and most distant places to such or such a particular Saint. 3. Those requests and interpellations to the martyrs were neither commanded by the Primitive Church, authorized by her General or Provincial or any other Councils, nor used in the publick offices of the Church : whereas, on the contrary, the invocations and prayers to Saints in the Greek Church are enjoined by her, and used in her publick offices. The Greek Church has therefore departed in this point from the Primitive Catholick Church.

§ See Bp. Hickee’s discourse of the due praise and honour of the V. Mary, from p. 30. to the end. And Bp. Collier’s Sermons, p. 259. to the end of that Sermon. And Gee’s Primitive Fathers no Papists, p. 40—82. And Claret’s discourse concerning the worship of the B. Virgin and the Saints.

C H A P. III.

Of the Worship of Images.

THESE Orientals most strenuously adhere to the decree of the second Council of Nice, which so boldly determined for Image-worship, A. D. 787. For in their answer to the proposals above mentioned, they say : " It is impossible to repeal the ninth canon of the second holy synod of Nice, as you desire ; for it was well and rightly enacted and decreed, in an assembly of many holy men in the presence of the Holy Ghost, who inspired, illuminated, and directed them. Therefore it is willingly received by all the world, by all nations, tribes, and people ; and to this day is reverently observed by all the Eastern Church, and the parties of hereticks *Armenians* and the *Copti*, and the schismatical *Papists*. Besides, we see the Images of S. Peter and S. Paul and of our Saviour in the Lutheran Temples, placed upon their altars and raised on pedestals in the walls of their Temples, which (God willing) we hope almost both to see and worship amongst you, not with *Latria*, for that is reserved only for God, but relatively. We omit many things, (*continue they*) which we have here to say upon this subject, but refer to the Acts of the seventh synod, and the treatises of the learned in defence of the holy Images."

Now, in answer to this, the determinations of this synod were far from being *willingly received by all the world, by all nations, tribes, and people* ; as these Greeks express it.

It is plain from the very Acts of it, that Image - worship had been pretty warmly opposed before that time, otherwise the Pope's Legates had not then had occasion to move that all writings, which were extant against Images, should with an *Anathema* be effaced or committed to the flames ; nor this synod to have provided a Canon, (a) " that all such books should be brought into the Bishop's palace at Constantinople under pain of deposition, if a

" Clergy-man

“ Clergyman should conceal any ; and of Excommunication, if
“ any Monk or Laick did not obey.”

What occasion for this, if Image worship had been *willingly received by all the world*? Though it got some ground in after-time, and is reverently received by *ALL the Eastern Church AT this Day*, yet it has not been so received (no not even from the time of this second *Nicene Synod*) *TO this day*, as their phrase insinuates.

It was not received *by all* even in the *East*, it had different fortunes according to the will and humour of Princes. Indeed pretty early, *here and there*, some particular Christians had some pictures *privately* in their houses, in memory of some great person or action. But then it was a long tract of time, before any *pictures* were introduced into *Churches*; and much longer still, before Statues were so much as *made by Christians*; and many hundred years longer, before either Pictures or Statues were used for any thing but *Ornament or History*.

The first making of Pictures among Christians, proceeded principally from the fond inclinations of the *Heathen Converts*, who retaining a relish for the old superstitious practices of worshipping their Gods *by Images*, thought they might honour the Image of our Saviour and the Images of his Apostles, as the means of their salvation, as Eusebius relates, calling it a Gentile or Heathen custom, *inconsiderately, imprudently* done CONTRARY TO THE ANCIENT DISCIPLINE; as the learned Valesius himself expounds his words (*b*).

For, as another learned writer observes (*c*): The Fathers do expressly say, the Church of Christ hath no such custom. “ We Christians, saith *Theodotus*, have no Tradition to form the Images of Saints in material colours.” So certain it is that they had no such custom in the five first centuries, that they plainly tell us, that the first thing they taught their Converts, was the contempt of Images. “ We plainly shew forth the gravity or decorum of our principles, and not hide them as *Celsus* imagines, seeing even to those, who are first entred among us, we teach the contempt of Idols and of all Images :” says Origen.

They add, that they were taught thus to abandon and forsake *all Images and Statues* by the *Religion* they embraced, and by the

C

Doctrine

(*b*) See Mr. Pelling's *Antiq. of the Protestant Religion concerning Images*. Second Part. London 1687. p. 20, 21. (*c*) Dr. Whitby's *Callib. of the Roman Church*, p. 6.

Doctrine of the Holy Jesus. They say, that it was proper to the *Heathens* to make and worship Images ; and it is frequent among the *Fathers*, to call them *worshippers of Images* instead of *Heathens*, and to describe the *Christian* as one who hath left off and renounced that practice. Nay, this thing was so notorious to the *Heathens*, that they objected it to the *Christians* as their crime, that they had no Images, that they would not make, would not endure, much less venerate them, and that they laughed at those who did. And the *Christian Apologists* confessed of their sect, that they had no such things, and went on to shew that they ought not to have, and gloried, and commended themselves on that account.

Now the *Fathers* of these early ages could not have argued as they did against the *Heathens*, if they had themselves practised Image worship in ever so qualified a sense ; for then their adversaries, those witty and ingenious *Heathen-writers* (one of whom was *Julian the Apostate*) would most smartly have replied upon them, as the later *Heathen-writers* did, after this corruption had begun to spread itself through the *Eastern Churches*, and to be countenanced at *Rome*. In a word, the early *Fathers* determine, that the second Commandment forbids not only *Latria*, but also *Doulia*, to be given to an Image ; That “ the Command forbids “ both inward worship and outward adoration.”

But to return to the reception, which this second *Nicene synod* met with, when its determination first appeared in the world. The *Empress Irene* sent *Charles the Great* a copy of the acts of this synod : *Charles* sent it into *Britain*, A. D. 792. where it was condemned as a thing, which the Church of God utterly cursed and abhorred. A convention of *Bishops*, and other principal persons, met here in *England* upon the reception of the Book ; and one *Alcuinus* or *Alivinus* was ordered to write an Answer to it, which he carried to the *King of France*, who summoned three hundred *Bishops* from *Italy*, *Germany*, and *France*, to meet at *Franckfort*, which they did, A. D. 794. *Charles* being himself present. *Pope Adrian* sent thither his Legates, *Theophylact* and *Stephanus*, with another copy of the *Nicene acts* to be confirmed, as he hoped, by that Council : But upon a close Debate of the whole Matter, the decrees of this *Nicene Council* were condemned, and the Council itself as a *Pseudo-synod*. They allowed however, that setting up of Images was not a thing evil in itself, but they strictly forbade all worship and adoration of them, as contrary to scripture. But the opposition and condemnation of this pretended synod may be seen at large in the Tracts last mentioned in the Margin.

However,

However, this Council pretends to have Antiquity in its favour. But, as another writer (*c*) has observed, “ There are many Passages cited as testimonies of antiquity, which are most incredible Fables, worthy of Derision rather than a serious confutation — Rather the dreams of superstitious Monks, and apocryphal as well as ridiculous fables, than the testimonies of any eminent or genuine Fathers. As for the Passages they cite out of approved authors, either they are only about the use of pictures for ornament and history, or they are nothing at all to the Purpose, and none of them are sufficient to prove a Tradition down from the Apostle’s times.”

With regard to the Greek Church, I now conclude, that as she hath, at least in these three particulars, 1. Transubstantiation and Adoration of the Host, 2. Praying to Saints and Angels, 3. Worship of Images, departed from, yea determined against, the Primitive Catholick Church, and imposed these corrupt practices and determinations upon all who communicate with her; I cannot therefore comply with her in these particulars, without breaking the rule laid down at the beginning; and consequently it is my duty, as it is the duty of every Christian, to depart from and determine against her, till she shall return to her first fold, which God grant she may.

(*c*) Discourse concerning the second Council of Nice. London 1688. p. 23, 24.





Of the ROMAN CHURCH.

CHAP. IV.

Of the Roman Church, with regard to the Subject of the foregoing Chapters.

THE Roman Church is not less modest than the Greek, in her determinations with regard to the subject of the three last chapters.

For, with respect to *Transubstantiation* every Clergyman of that communion is obliged by the Church to profess, (a) “ That in “ the most holy Sacrament of the Eucharist, there is truly, really “ and *substantially* the Body and Blood, together with the Soul “ and Divinity of our Lord Jesus Christ ; and that there is a change “ made of the *whole substance* of the Bread into the Body, and of “ the Wine into the Blood ; which change the Catholick [meaning “ the Roman] Church calls *Transubstantiation*.” And the council of Trent (b) declares, “ That by the consecration of the “ Bread and Wine, there is made a conversion of the whole *sub-* “ *stance* of the Bread into the *substance* of the Body of Christ, and “ the whole *substance* of the Wine into his Blood : which conver- “ sion is by the holy Church aptly and properly called *Transub-* “ *stantiation*.”

And then for the Adoration, the Church of Rome decrees ; “ That all the faithful according to the custom which” [as the pretends]

(a) Creed of Pope Pius IV, Art. 27. (b) Coun. of Trent, Sess. 13. chap. iv.

pretends] “ has always been received in the Catholick Church, “ shall in venerating this most holy Sacrament, render to it the “ adoration of *Latria* which is due to the true God.” And that “ It is not less adorable for having been instituted by our Lord “ Jesus Christ with design that it should be eaten (*c*).” Again, “ If any one shall say that Jesus Christ, the only begotten Son of “ God, ought not to be adored with *Latria* in the holy Sacrament “ of the Eucharist, even with external adoration, and that a parti- “ cular feast ought not to be celebrated to it's honour, and that it “ ought not to be carried in solemn procession according to the “ laudable and universal custom of the Church, and that it ought “ not to be publickly exposed to be adored by the people, and “ that those who adore it commit idolatry ; Let him be Anathe- “ ma.” (*d*)

As to the Invocation of Saints, the Trent Council “ commands “ all Bishops, &c. diligently to instruct the people——That it is “ good and profitable humbly to invoke the Saints, [whom that “ Synod falsely supposes to be] reigning together with Christ (*e*).” And Pope Pius's Creed obliges the Romanist to “ believe, that the “ Saints *reigning together with Christ*, are to be worshiped and “ prayed unto (*f*).”

It was said above in opposition to the Greeks, that there is no ground for the worship of Saints either in Scripture, or the first pure antiquity for above three hundred years ; and that the most eminent Fathers of that time laid down such positions, as are directly against and inconsistent with it : and that when, at the latter end of the fourth century, some authors mentioned addresses to the Martyrs, they did not use direct and formal prayer to them, but merely such requests as are made from one friend to another ; nor did they make those requests, save at the tombs of those Martyrs, to whom they were presented, and who were believed to be present there, tho' invisibly, at that time ; again, that those requests and interpellations to the Martyrs were neither commanded by the primitive Church, nor authorized by her General or Provincial or any other Councils, nor used in the publick Offices of the Church : But as it was said of the Greek, so it must be of the Roman Church ; that she uses direct invocation or formal prayer to Saints, and that not only in one place, but in ten thousand different and most distant places, to such or such a particular Saint, and these devotions are enjoined by her, and used in her publick offices.

I must produce a few examples, and will for one give Bishop Hickey's translation of the hymn *Ave maris Stella*. “ Hail star of “ the

(*c*) 1st & 2d, chap. 7. (*d*) Can. 6. (*e*) 2d, 2. (*f*) Creed of Pope Pius, 2d, 2.

“ the Sea, and nursing Mother of God, perpetual Virgin, and
 “ blessed gate of Heaven, Thou that receivest the salutation which
 “ was spoken by the mouth of Gabriel, and changest the Name of
 “ Eve, loose the bonds of guilty Sinners, enlighten the eyes of the
 “ blind, drive away all evils from us, and ask all good things for
 “ us. Shew that thou art the Mother of Christ, and let him who
 “ was born of thee for us, and vouchsafed to be thy Son, receive
 “ our prayers through thee, O most excellent and humble Virgin;
 “ make us humble and chaste, and free from the bonds of our Sins;
 “ give us purity of life, and grant us a safe passage into the
 “ next world, that we attaining the Beatifick vision of Jesus, may
 “ rejoice with everlasting joy. Praise be given to God the Father,
 “ Glory to Christ the Sovereign Lord, and to the Holy Ghost, to
 “ all three be one honour. Amen. (g)”

You see (says the Bishop) they pray unto her here, as unto an author and donor of spiritual blessings, and remind her of her power and influence over her son. And so in another hymn they remind him of whom he took his body, and then pray unto her in the following manner: “ *Memento rerum conditor*, &c. Remember, O Creator of all things, that thou formerly tookest the
 “ shape of our body, by being born of the holy womb of the
 “ virgin. O Mary, mother of grace, and sweet parent of mercy,
 “ protect us from the enemy, and receive us in the hour of
 “ death. Glory be to thee, O Jesus, who wast born of the virgin,
 “ with the Father and the Holy Spirit. Amen. (b)”

In the second day of the octave of the blessed Virgin's nativity there is this Prayer or Lesson. “ *O B. Maria*, &c. O
 “ B. Mary, who can sufficiently give thee praise and thanks,
 “ who by this singular assent didst succour the world when it was
 “ undone? What praises sufficient can frail mankind pay unto
 “ thee, who hast found out a way of recovery only by thy com-
 “ merce with God? We therefore pray thee receive our Thankf-
 “ givings, how mean soever they be and unequal to thy merits;
 “ and when thou shalt receive our devotions, excuse our faults
 “ by praying. O admit our Prayers within the sanctuary of thy
 “ audience, and bring back unto us the antidote of reconcili-
 “ ation (i).”

The next Lesson is a Prayer of the same strain in the following words; *Sit per te*, &c. (k). “ Let every thing be excused which
 “ we bring unto God by thee, and let us obtain whatsoever we
 “ ask with a faithful mind. Accept that we offer, give that we
 “ ask, and pardon that we fear: because thou art the only hope
 “ of

(g) Offic. B. M. in Sabbato & alibi. (b) Off. parv. B. M. (i) Fest. S. M., ad Nivis. (k) Brev. Rom.

“ of sinners. We hope for the pardon of our offences by thee,
 “ and in thee is the most blessed expectation of our reward, O
 “ holy Mary. Succour those that are miserable, uphold those
 “ that are faint hearted, comfort those that weep, pray for the
 “ people, &c.”

In the office of the Blessed Virgin the Apostles are thus prayed to: “ O ye just Judges and true lights of the world, we pray unto
 “ you with the requests of our hearts, that ye would hear the prayers
 “ of your suppliants (1).” “ Ye that by your word shut and
 “ open Heaven, deliver us, we beseech you, by your COMMAND
 “ from all our sins.”

“ You, to whose *Command* the health and Sickness of all men
 “ are submitted, heal us who are sick in our manners, and restore
 “ us to virtue.”

“ *Let Mary and Her son bless us (m).*”

But enough of this. I must say a word or two upon the subject of Image worship in the Roman Church.

That the Primitive Church did not allow the *making*, much less the *worshipping* of *Images*, or even of God by Images, but condemned all approaches to that kind of worship, as of *beathen* original; determining that not only *Latria*, but *Doulia*, was by the second commandment forbidden to be given to an Image, has been sufficiently shewn in the last chapter: it only remains therefore to shew, that the *Roman Church* teaches and practises this Anti-primitive, I may say Anti christian, worship; and then the reasons for refusing communion with the Greek Church will be valid against her also.

Now she makes it an article of Faith “ *most firmly to be asserted*,
 “ that the Images of Christ, and of the Ever-virgin mother of
 “ God, and of the other Saints, *ought* to be had and retained, and
 “ due honour and veneration *ought* to be given to them (n).”
 And again: “ The holy synod [*of Trent*] *commands* all Bishops
 “ and others, that have the charge and care of teaching, that—
 “ they diligently instruct the people——That the Image of
 “ Christ and— *ought* especially to be had and kept in Churches,
 “ and to have due honour and veneration given to them——
 “ because the honour which is given to them, redounds to the
 “ Prototypes, which they represent; so that by the Images which
 “ we *kiss* [as the synod goes on] and before which we *uncover the*
 “ *head*

(1) Offic. B. Virg. Antw. 1631. p. 427. (m) Offic. B. Virg. p. 155.
 (n) Creed of Pope Pius, art. 21.

“ *head and prostrate ourselves, we worship and adore Christ and the Saints, whose similitude they bear: as hath been established by councils, but especially by the decrees of the second council of Nice, against the oppugners or opposers of Images (o).*” The Catechism appointed for Curates by this council of Trent, directs them to instruct the people, that Images are set up, “ not only for Instruction, but for Worship.”

The Church's Hymns will speak plain enough. One of which here followeth.

“ *O Crux, ave spes unica, &c. (p)* “ Hail, O Cross our only hope, in this glorious triumph, do thou augment the grace of the godly, and blot out the sins of the guilty.” Again: “ *O Crux splendidior cunctis, &c. O Cross! brighter than all the stars, famous through all the world, much beloved by men, more holy than all things, which alone wast worthy to bear the weight of the world: Sweet wood! bearing sweet nails, sweet weights, Save this present congregation gathered together this day to celebrate THY Praise (q).*”

But why should I stand to multiply instances of the guilt of the Roman Church in this particular? since it is sufficient cause of leaving her communion, that she worships God even by an Image; as hath been largely proved in this controversy, and may be said to be sufficiently shewn even in what was produced in the last chapter: And therefore I shall not here further pursue this subject; except it be just to observe, that the Rubrick of the order for receiving the Emperor in procession, determines, that the Legate's Cross shall be on the right hand, BECAUSE LATRIA is due to it.

(o) Council of Trent. Sess. 25. (p) Breviar Rom. May 3. p. 79.
Paris 1645. (q) Ibid.



C H A P. V.

Of the Supremacy of the POPE or Bishop
of R O M E.

TH E Doctrine of the Roman Church upon this head, which every Clergy-man promises, vows, and swears most constantly to keep and profess entire and inviolate, even to his last breath; and to endeavour moreover to the utmost of his power that it may be kept, taught, and professed by all his Subjects, or by those that are any way under his care: (as he does indeed of all the articles of *Pope Pius IVth's Creed* and the determinations of [that which is commonly called] the *Council of Trent* (a:) The Roman doctrine, I say, is thus professed; "I do acknowledge the Holy Catholick and Apostolick Roman Church to be the *Mother and Mistress of all Churches*: And I do promise and swear true obedience to the *Bishop of Rome*, the Successor of *S. Peter* the Prince of the *Apostles* and vicar of *Jesus Christ*. (b)"

But in truth the *Roman* is neither the *Mother*, nor the *Mistress*, of *all Churches*.

Though one Church may in *some sense* be the *Mother* of another, yet how can the *Roman Church* be the *Mother* of those Churches, which were *begotten* or planted before herself? Methinks, I should be glad to have an answer to this interrogatory. But that no one *particular Church* can be the *universal Church*, nor yet the *Mistress* of *any other particular Church*, much less of *all Churches*, will appear in the sequel of this chapter; when we shall have viewed this doctrine a little, trying it by our Rule, that is, by the Rule which she and we agree to be the best.

It shall not be denied, but that the Church of *Rome* in primitive times was revered upon account of some accidental honours, such as *S. Peter* and *S. Paul's* receiving the glory of Martyrdom in that city, *S. Peter* suffering upon the Cross as our

D

Lord

(a) See *P. Pius's Creed*, Art. 24. (b) *Ibid.* Art. 23.

Lord did, and S. Paul being beheaded, as S. John Baptist had been : And S. John the Apostle may be said to have suffered martyrdom there also, when he came out of the boiling oil without any harm, and was banished into Patmos. These particular honours are mentioned by *Tertullian* in his *Prescription against Hereticks*. And it is very remarkable, that notwithstanding this book is often alledged by Papists, yet so far is it from serving them, that he may be said to prescribe against this very heresy of making *one particular Church* the Mistress of all others, or *one Bishop* the Prince of the *College*, in the sense of this article we are now upon.

“ Survey, says he, the Apostolick Churches, in which Bishops
 “ preside in the Thrones of the Apostles, and in which the very
 “ authentick or original epistles of the apostles are read, expres-
 “ sing the voice and representing the person of every one of
 “ them. If *Achata* be near thee, here thou hast the Church of
 “ *Corinth* ; if thou art not far from *Macedonia*, there thou hast
 “ the Churches of *Philippi* and *Thessalonica* : If thou wilt go
 “ into *Asia*, there thou hast the Church of *Ephesus*. But if thou
 “ livest near *Italy*, There thou hast the Church of *Rome*, from
 “ whence we of *Africa* derive our Mission. O blessed Church !
 “ ——— ” * And so he goes on to speak of those accidental honour,
 which I just now mentioned, but leaves her only upon a level
 with the Churches planted first among the *Jews* and *Samaritans*
 in the *Holy Land*, and then among the *Gentiles* in *Syria*,
Greece, and *Italy* ; as at *Antioch*, *Smyrna*, *Ephesus* and
Corinth : I say he only leaves her upon a level with them in re-
 spect of *Jurisdiction*. If a man lived near *Italy*, There he had
 the Church of *Rome* ; just as, if he lived near *Achata*, There
 he had the Church of *Corinth*, &c. He could not have argued
 as he does throughout that book, if he had thought the Roman
 Church the *Mistress of all Churches*. He could not have said
 as he does a little before. ——— “ Wherefore as many and famous
 “ as the Churches are, they came from that one Church which
 “ the APOSTLES first planted, and so may be ALL called *first*
 “ and ALL *Apostolical* Churches, while they are all united in a
 “ peaceful communion, brotherly love, and the same rights of
 “ hospitality one with another ; which nothing can regulate
 “ and preserve, but the tradition of one and the same faith.”

And as *Tertullian* thus wrote before A. D. 200 ; so S. Cy-
 prian's writing in the next age, will afford many passages against
 this *Roman* doctrine. For example, when *Felicissimus* went to
Rome with a number of Partisans, to get the schismatical ordi-
 nation of *Fortunatus* approved by *Cornelius* and the rest of the
Italian

Italian Bishops; (as *Novatian* had the assurance to send to *Carthage*, to get his schismatical ordination approved by *Pope Cyprian*, for in the language then current every Bishop was called *Pope*) *Cornelius* was a little staggered by the artifices of these schismatics, and therefore his *Brother Cyprian* writes to him, and says: — “After all this, when they had procured a (pretended) Bishop to be ordained for them by Hereticks, they make a farther venture, and set sail for *Rome*, and carry letters with them from impious schismatics, to the Chair of *S. Peter*, a Church of principal account, from whence the unity of the sacerdotal college takes its rise (a); not considering that these were those Romans, whose faith the apostle so much commended; and to whom (therefore) such infamous betrayers of it, could never be supposed capable of gaining (a favourable) access. Now I would fain know, what pretence of reason they could have for coming to you, and telling you that they had ordained a rival Bishop against me? For either they are pleased with what they have done and persevere in their crime, or else they repent; if the latter, they know whither they ought to return. For seeing it is determined *by us all*, and is also just and reasonable in its self, that every one’s cause should be examined where the crime was committed; and since there is a portion of the *Flock* [the Catholic Church] assigned to EVERY Bishop, to be governed by HIM as HE shall be accountable [not to the Bishop of Rome but] to GOD; our subjects ought not to run about from Bishop to Bishop, nor break the harmonious concord, which is among Bishops, by their subtle and fallacious temerity: but every man’s cause ought to be discussed, where he may have accusers and witnesses of his crime. (c)”

It must be allowed, that there was a Supremacy of Order in *S. Peter’s* mission, and some of the ancients say, the Church was built upon him *first* [in order of time]; and from thence they sometimes allegorize in favour of unity; but then they add, or say in other parts of their writings, that *the rest of the apostles were the same with S. Peter, endued with an EQUALITY of power and honour*, as *S. Cyprian* words it, in his book of the *unity of the Church* (d).

The ancients had no other notion of the Church of Rome, but as of one particular Church which was a part of the whole, of which [whole Church] Christ only was the Head. They never said too

D 2

Catholic

(a) Note this Leap of a sentence, disjointed from the tenour of the text, and inserted only to suit the Romanists. (c) *S. Cyprian*, Ep. lxxviii. to *Cornelius*, in the *Ms. Lat. & English Editions*. (d) *Ep. lxxviii.*

Catholic Church of ——— this or that *particular city*, but when the word *Catholic* was taken in its *limited* sense, as signifying *orthodox*: when it was used in the *general* sense, it was *then* taken for the whole collective body of all christian Churches, united under Christ as their only Head. And therefore when they gave the title of *Catholic Church* to the Church of *Rome*, it was in *no other* sense but that, in which they gave it to other particular Patriarchal or Diocesan Churches, to signify that they were faithful parts of the whole Church (*e*).

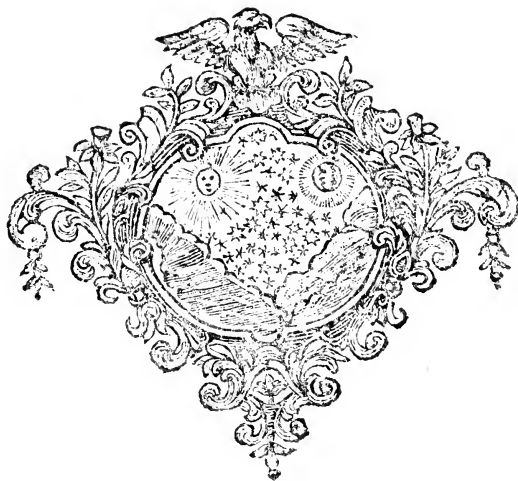
S. Thomas planted Churches in *Parthia*, S. Andrew in *Scythia*, S. John in the proconsular *Asia*, S. Matthew in *Æthiopia*, S. Bartholomew in *India*, S. Peter among the *Jews of the dispersion* in *Pontus*, *Galatia*, *Bitunia*, *Cappadocia*, and last of all at *Rome* where he was crucified: And so did S. Paul in all the parts of the Heathen world from *Jerusalem* to *Illyricum* (*f*). All these and every one of them planted Churches, and appointed Ministers for them, *independently* one of another, and acted as *independently* of S. Peter, as he did of them *.

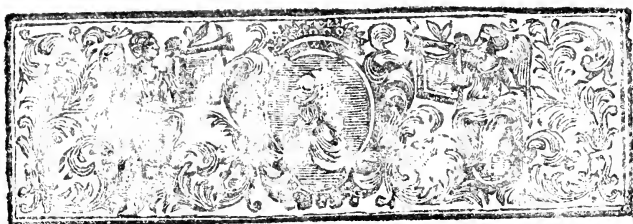
In a word, for above six hundred years “there was no universal Bishop under *Jesus Christ*, who might be the *supreme visible head of the Catholic visible Church*. There was indeed an *universal Bishoprick*; but it was not *holden by any one single person*. There was an *Unus Episcopatus*, one Episcopacy, one episcopal office, one Bishoprick; but it was *divided into many parts*; and every Bishop had his share of it assigned him, to rule and govern with the plenitude of episcopal authority (*g*). There was one Church all the world over, divided into many members; and there was one episcopacy diffused in proportion to that one Church, by the harmonious numerosity of many bishops (*b*). Or, if you would have it in other words, the one Catholic Church was divided into many *Precincts*, *Districts*, or *Dioceses*; call them as you will: Each of those *Districts* had its *singular Bishop*, and that Bishop within that *District* had the SUPREME POWER. He was subordinate to none but the great Bishop of Souls, *Jesus Christ*, the ONLY universal Bishop of the universal Church. He was independent on and stood collateral with all other Bishops.” See the *Principles of the Cyprianick age*, in *Octavo*, p. 31. to p. 35. Quarto, p. 27, 28.

(*e*) See several Letters between Dr. Hicke and a Popish Priest, p. 179, &c. where this is largely proved and all objections answered. (*f*) Euseb. Eccl. Hist. L. i. c. xix. L. iii. c. xxiii. (*g*) Cyprian of the Unity of the Church, p. 108. English by Marshal, p. 98. (*b*) Epist. lv. p. 112. English, p. 139.

* See Hicke's second Collection of Letters, p. 176, &c.

27, 28. where the learned author observes, that “ There is “ nothing more fully, or more plainly, or more frequently in- “ sisted on by S. Cyprian, than this great Principle ;” and gives a short view of it from him and his contemporaries. And as there is an English translation of S. Cyprian’s works, it is to be wished that every English Popish reader (who will sometimes find his Popish authors taking upon them to cite this eminent Father in favour of their doctrine even in this point) would with his own eyes consult the translation, and if he mistrusts a passage let him consult the *original* by his own Priest and some indifferent person skilled in Latin. The unlearned Frenchmen or Women may do the same by the French translation of M. Lombert, who has done S. Cyprian justice, not only in his translation but in his preface, and has in his learned notes answered all the fallacious arguments, brought by the flattering writers of the Roman Communion in favour of this pretended *omnipotence* of their own Church. And many other candid Popish writers have done the same, as who-ever examines the controversy, will find : And let that have its due weight.





CHAP. VI.

Of PURGATORY.

ANOTHER article of the Roman Creed is expressed in these words: "I do firmly believe, that there is a Purgatory, and that the souls therein detained are relieved by the suffrages of the Faithful,——but chiefly by the acceptable sacrifice of the altar (a)." Now that by *relieved* [*salvari*] she means *from fiery torments*, is too plain from her own explication in the *Catechismus ad Parachos*, which was drawn up and published by order of the Trent synod. "There is (says that book) a *Purgatory fire*, by which the souls of the pious are expiated, after they have been tormented for a determined time, that an entrance may be opened for them into the eternal country, into which nothing enters that is defiled." And again: "Wherefore before our Saviour died and rose again, the gates of heaven were open to no one: But the souls of the pious, when they departed this life, were either carried into Abraham's bosom; or else they were expiated in the *fire of Purgatory*, which likewise happens now to those who have any thing to pay or to purge away (b)."

The council of Florence thus determines: "If those who are truly penitent, depart in the favour of God, before they have made satisfaction for their sins of commission and omission by fruits worthy of repentance, their souls after death are purged
" by

(a) Creed of P. Rom. art. 19. and C. of Trent. sess. 25. (b) *Catech. ad Parach.* parts I. art. 1. § 2. 1. This is to be seen in Eng. B.S.

“ by *purgatory pains* ; and that they may be relieved from those
 “ pains, the suffrages of the living faithful (namely the sa-
 “ crifices of the mass, prayers and alms, and other pious offices,
 “ which used to be done by the faithful for other faithful ac-
 “ cording to the institutions of the Church) are profitable for
 “ them.” Thus far this Council with relation to *purgatory* ;
 (which involves another doctrine unknown to the ancients as will
 appear in the sequel) The council goes on ; “ and the souls of
 “ those, who after the reception of baptism have contracted no
 “ stain of sin, and those who after having contracted the stain
 “ of sin have been purged, either in their bodies, or else after
 “ they are divested of their bodies, in the manner above men-
 “ tioned, are *immediately* received into heaven *and clearly behold*
 “ *the Tri-une God himself as he is*, but yet one more per-
 “ fectly than another, by reason of the difference of their me-
 “ rits.” And in other places the Church of Rome supposes the
 Saints to be *reigning together with Christ* (c).

Now it is plain from scripture, that the soul of our blessed
 Lord did not ascend into *Heaven*, till it went thither together with
 his body, forty days after his Resurrection (d). After his death
 it went only into *Paradise* or Abraham's bosom, where all pi-
 ous souls must be retained till the resurrection of their bodies.
 St. Paul did not expect to receive his crown, till *the day of*
the coming of the Lord, the Righteous Judge : he was persuaded
 that he should *then* at last receive from God the soul committed
 to him together with eternal life. *I am persuaded* (says he 2. Tim.
 i. 8) *that he is able to keep what I have committed unto him*
against that day. When the same St. Paul prays for mercy on
 any one, promises joys, or threatens torments, he refers still to
That Day ; that is, the Day of judgment. 2. Thess. i. 7, 8,
 9, 10.

Let us now try this Roman doctrine by our golden rule : and
 first of the Saints *clearly beholding the Tri-une God*——— *and*
reigning together with Christ.

Now I find Justin Martyr, who flourished in the middle of the
 second century, teaching the direct contrary. For he says, that
 “ such people are not really, but are only called Christians, who
 “ say there is no resurrection of the dead, but that as soon
 “ as people die, their souls are taken up into heaven : Do not
 “ look upon these as Christians.” *Dialogue with Trypho the Jew*,
 p. 223. Edit. Paris, 1636. as I find him cited by an author
 [Dr.

(c) C. of Trent, Sess. 25, P. Five's Creed art. 20, (d) John xx,
 17. Acts ii. 31.

[Dr. DEACON of *Manchester*] who has been most exactly careful in taking his quotations from the original, and from whom I shall borrow most of this chapter; for he has exhausted the subject. The title of the book is, *The Doctrine of the Church of Rome concerning Purgatory, proved to be contrary to Catholick Tradition, and inconsistent with the necessary duty of praying for the dead.* London, 1718.

S. Irenæus, who flourished about the year 167, argues against the faith of the Church of Rome from our Saviour's own example. " Since (says he) our Lord went into the midst of the " shadow of death, where the souls of the dead were, afterwards " rose again in the body, and *After his resurrection* was taken up: " It is manifest, that the souls of his disciples likewise, for " whom our Lord did these things, go to the place ordained " them by God, and there they stay *till the resurrection*, expecting it; afterwards receiving their bodies, as our Lord himself " rose, *thus* shall they come into the presence of God."

Tertullian says, that " *all* souls are in the places below, that " there are both punishments *and* rewards there, that *both* *Dives* " *and Lazarus* are there, and that the soul is both punished and " comforted in the places below, in *expectation of the future* " judgment."

S. Cyprian, Lactantius, S. Hilary, S. Gregory Nyssen, S. Gregory Nazianzen, S. Ambrose, S. Chrysostom, and S. Augustin, are all witnesses who depose for the same doctrine directly opposite to that of the Church of Rome.

But leaving these I find by the ancient Liturgies, that the Primitive Church prayed to Almighty God *for* those Saints, whom the Church of Rome, supposing them to be in heaven, *prays to*; as will appear from the following authorities.

In the apostolical constitutions the petition *for* the faithful departed in the Eucharistick service stands thus: " We offer to thee " *for all* the Saints who have *pleased thee* from the beginning " of the world, for the Patriarchs, Prophets, Apostles, *Just* " Men, Martyrs, Confessors, Bishops, Priests, Deacons, &c."

The Romanists dare not say, that the Apostles and *all* the Saints who had *pleased God* from the beginning of the world, were then in Purgatory; consequently the Primitive Church prayed for those who were in a state of happiness, and consequently for such as were neither in Purgatory, nor in the highest heaven *reigning* with Christ, as the Roman faith is professed in the Trent Creed.

In a word, there are no less than thirty-seven Liturgies, every one of which pray for *all* the Saints, for the *Apostles* and the *blessed Virgin* herself. The general form, which runs through them all, is much like this.—“ Vouchsafe, O Lord, to be
 “ mindful of *all* the Saints who have pleased thee from the begin-
 “ ning, our holy fathers, the Patriarchs, Prophets, Apostles, E-
 “ vangelists, Martyrs, Confessors, and those who have declared the
 “ gospel to thy Church, and all the Spirits of the just, who having
 “ finished their course are departed in the faith : But especially the
 “ Holy and Glorious Ever-virgin, the Mother of God, Saint
 “ Mary, and S. John the fore-runner, the Baptist, and Martyr,
 “ and S. Stephen the first Deacon and Proto-martyr, &c.”

So much for the Liturgies, which have been published by *Renaudotius* in Latin, and some of them from him by Bishop Brett in English with a learned Dissertation. And as these Liturgies, so the writings of the Fathers who mention prayer for the dead, are clear against the Roman doctrine.

“ You cannot (says Tertullian) lay aside your regard for the former
 “ [wife] when it is raised into religion and made a part of your
 “ devotion, when you petition for the soul of her, *whom the*
 “ *Lord has received into his hands*, and offer up anniversary ob-
 “ lations for her *.”

S. Ambrose speaking of Valentinian and his brother Gratian, says ; “ If my prayers can prevail, neither of you shall be un-
 “ happy : No day shall drop you out of my memory : I shall
 “ have a pious regard for you in every address to God Almighty ;
 “ the revolution of the night shall not be more constant, than
 “ my devotion on your account ; and your memory shall never
 “ be omitted in the Eucharistick oblation.” And yet the Father did not think they were in Purgatory, for he expressly says that Valentinian “ *having left this barren and uncultivated wilderness,*
 “ *is removed to the verdure and beauty of Paradise, where in*
 “ *company with his brother, he enjoys the pleasure of eternal*
 “ *life.* §”

And S. Augustin himself in his pathetick prayer for his deceased mother Monica, supposes her to be happy : “ I believe (says he)
 “ (a) that thou hast already granted what I ask, but yet vouch-
 “ safe, O Lord, to receive the voluntary sacrifice of my mouth,
 “ which I offer for her.”

E

And

* Tertull. de exhort. confit. c. 12.

§ Ambros. de obit. Valent.

(a) Confess. B. iv. c. 12.

And a little after ; “ Let no one pluck her from thy protection. ——— Let neither the Lyon nor the Dragon interpose between thee and her.” The former of these petitions supposes her in happiness ; and the latter could not have been put up for her, by a person supposing her to be *beholding the Tri-une God himself as he is.*

The doctrine of the primitive Church then teaches me, that the faithful departed are retained in Paradise, in Abraham's bosom, that is, in mansions of bliss in God's house in Hades : For in my *Father's house* (says our Lord) *are many mansions.*

And then as to the Fire of Purgatory, the Soul's being cleansed by suffering it, and thereby paying, expiating, or purging away her debt : I find, that it is a doctrine *never* received in the *Eastern Church* ; that it was six hundred years after Christ, before it was asserted in the Western, and four hundred before it was so much as heard of ; and that S. Augustin who first mentions it, speaks of it as a doubtful opinion, and that he himself in some parts of his works, and the Fathers of the first four centuries, deliver a quite contrary doctrine.

Let some of the Fathers speak to the point : And first let us hear S. Justin Martyr, who as before observed flourished not fifty Years after the death of S. John. He tells us, that “ all souls do not die, but that those of the godly remain in a certain *better* place “ and those of the ungodly and wicked in a worse, *expecting the day of judgment.*” (b)

S. Cyprian says ; “ Let us make satisfaction to God while it is “ in our power, while any of this life remains.” And then he goes on : “ When once we are departed from hence, there is no “ place for Repentance, Satisfaction has no Effect ; it is here that “ life is either lost or obtained.” (c)

This passage is so glaring, so diametrically opposite to the Popish doctrine of Satisfaction by purgatorial fire, that the Romish Doctors would do well to consider it.

S. Gregory Nazianzen tells us : “ It is better to be corrected “ and purged now, than to be sent to torment there, when it is *not* “ a time of *purgation*, but of punishment.” (d) Nay this holy Father says directly in one part of his works, (e) “ that there is no pur- “ gation *after this night*,” that is, after the night of this present life.

And

(b) Dialogue with Trypho. (c) Ad Demetrian. (d) Orat. 15. in 11th. (e) Orat. 42. in 2th.

And lastly let us hear S. Augustin, who as I observed above was the first that mentions this purgatory fire; “ *I do not oppose it.* (says he) perhaps it may be true (f)” And in other places he says, that “ *it is not incredible, and that one may enquire whether it be so or no, and that it may be discovered or lie concealed* (g).”

Nay, this Father delivers a doctrine quite contrary to Purgatory in the following passage. “ All souls have different receptions, when they depart this life. The good have joy, the wicked have torments. But when the Resurrection shall have been past, the joy of the good shall be greater, and the torments of the wicked more grievous, when they shall be tortured with the body. The holy Patriarchs, Prophets, Apostles, Martyrs, and the pious faithful are received in peace; but they are all yet to receive in the end what God has promised: For the resurrection of the flesh, the destruction of death and eternal life with the angels is likewise promised. This is what we are all to receive together; for every one when he dies, then receives that rest which is given immediately after death, if he is worthy of it. (h).”

Again, “ Suppose therefore (says he) that the day of judgment is at a great distance, when the unjust and the just shall be recompenced; certainly your last day-cannot be far off. Prepare yourself for this. For as you depart out of this life, so shall you be received in the next. After this short life, you will not yet be, where the Saints will be, to whom it shall be said, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:* Who knows not, that you will not yet be there? But you may be there, where the poor man full of sores was, whom that proud and griping rich man in the midst of his torments saw resting afar off. Placed in that rest, you may securely expect the day of judgment, when you shall receive your body, when you shall be changed that you may be equal to an Angel*.”

This passage of S. Augustin clashes with the council of Florence, beyond a possibility of reconciliation; as the learned author above-mentioned has justly observed.

Upon the whole of the enquiry, Antiquity, Universality and Consent are directly against this Romish doctrine; and therefore it is shocking to find the Trent assembly erecting it into an article of Faith, and making it a term of communion, obliging all her Clergy

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(f) Decivitat. Del. L. 20. c. 25.
 Dou. tom. 6. p. 220. Paris 1685.

* Lament. sup. 36. vers. 1. § 20.

(g) Lib. de octo Dulcitii quest.
 (h) Tract. 49. in Joan. § 10.

gy to profess that they firmly hold it——as true and catholic faith, without which no man can be saved ; and that they will, as much as in them lies, be careful that the same be held, taught, and practised ; as God and his holy gospels shall help them.

But from this I must ever dissent : God give them grace to reform it.





C H A P. VII.



*Of taking the Apocrypha into the Canon
of Scripture.*

THE Roman Church, in her determination even upon this head, does indeed pretend to follow *the examples of the orthodox Fathers of the Church*; but how truly she has done it, it is highly necessary to examine.

Her decree is bold and peremptory for “reverencing *all* the “books as well of the *old* as new Testament,” of both which [that is, of *all* the books, *Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and Maccabees*, as well as the rest which were never questioned] she determines “God to be the immediate author,” anathematizing all who refuse to assent.

Now it may reasonably be demanded, how the Roman Church comes to understand the *Jewish Canon* better than the Jews themselves? For the Jews account thus ———

The books of Moses, *Genesis, Exodus, Leviticus, Numbers, Deuteronomy.* v.

Four books of the former prophets, *Joshua, Judges (with Ruth) Samuel (both in one) Kings (both in one) iv.*

Four

Four books of the later prophets, *Ezra, Jeremy (with Lamentations) Ezekiel, the book of the twelve lesser prophets.* iv.

The rest of the Holy writers,

*King David's psalter,
King Solomon's proverbs,
His book of the preacher,
Song of Songs,
The book of Job.
The book of Daniel.
The book of Ezra (with
Nehemiah)
The book of Chronicles (both
in one)* ix.

XXII.

These books were revised and digested into these several classes, after the return of the Jews from the Babylonish Captivity, by Ezra their then Priest and leader. And though they were afterwards differently divided, yet the Number of them was never augmented; nor was the bulk of them ever encreased by any additional pieces. No! these sacred books were accurately preserved by the Jews, who were beyond measure tenacious of this sacred depositum.

Josephus their Historian testifies, “ that they had *Twenty two* books of Scripture, which might justly demand credit, viz. *Five of Moses; thirteen of the prophets*, containing the acts of their times from the death of Moses to the reign of Artaxerxes king of Persia; and *Four more*, containing Hymns to God and Admonitions to men. That from the time of Artaxerxes, though certain books had been written, yet *they deserved not the same credit* with the former.——That though these scriptures were written so long ago; yet no man ever durst presume either to add, or diminish, or alter any thing at all in them: it being a maxim ingrafted in every one of that nation from their youth, and in a manner in-bred, to hold these writings for the oracles of God, being ready to die for them if required (i).” We see that *Josephus's* arrangement of the books is somewhat different from the former; but he most manifestly designs the same books, neither more nor less.

And

(i) Against Apion. B. 1.

And *Philo* his cotemporary says ; “ The Jews would rather have suffered a thousand deaths, than that any thing should have been altered in the divine laws and statutes of their nation (*k*).” And therefore the books called *apocryphal* were not written in the Hebrew language, nor ever received into their scriptures, nor so much as publickly read or admitted into the synagogues at Jerusalem or in Palestine.

Before we produce the Fathers, let it be observed, that though we have no particular catalogue given us, in the New Testament, of all the several books which belong to the Old ; yet it is remarkable, that when our blessed Lord spoke to his disciples of the scriptures, he manifestly had an eye to the division before shewn to have been made of them by the Jews.

“ And beginning at *Moses* (says S. Luke) and all the *Prophets*, he expounded unto them in *all* the scriptures the things concerning himself.—And Christ said unto them, These are the words, which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *Law of Moses*, and in the *Prophets*, and in the *Psalms*, concerning me.” Where the *Psalms* comprehended all the *Hagiographa* or the rest of the holy writings ; and being the first and most eminent book among them, gave the denomination to the rest : so that all those scriptures, which are not contained within *this division*, and cannot be referred to one of *these three classes*, (as none of the *controverted scriptures* can be) are by Christ himself excluded out of the *Canon* of the Old Testament.

The Holy Apostles go upon the same supposition.—“ Believing all things, which are written in the *Law* and the *Prophets*,—saying no other things, than those which the *Prophets* and *Moses* did say.—Perswading them concerning Jesus, both out of the *Law of Moses* and out of the *Prophets*—(*l*).”

But to proceed with Tradition.

In the Apostolical Constitutions (*m*), where there is an enumeration made of such books as were then appointed to be read in the church as appertaining to the Old Testament, the books of *Moses* and *Joshua*, of the *Judges* and of the *Kings*, of the *Chronicles*

(*k*) Philo Jud. apud Euseb. de præp. Evan. lib. 8. (*l*) For answers to objections, see Dr. Cosins's History, chap. 3. (*m*) Apost. Constit. B. 2. c. 57.

Chronicles and of the return from Babylon [Ezra, Nehemiah and Esther] are named; but of Tobit and Judith, or any other of the books which are now in question, there is no mention at all, which is a sign that in those days they were held to be no *canonical parts* of the *scriptures*.—— In the Apostolical Canons, after a recital of all the books contained in the *Old Testament*, the *Wisdom* of the son of *Syrach* is recommended only as a book *out of the Canon of Scriptures to be learned and read by young beginners*, but of the *Wisdom* of *Solomon*, *Judith*, and *Tobit*, and the rest of the books commonly called *Apocrypha* (but made Canonical by the Roman Church) not a word is spoken. There is indeed mention made of *three books of Maccabees*, but whether this be in the original reading, and whether even this reading designs to give them the highest degree of authentication, I shall not now stay to dispute: it will be a sufficient objection against the Roman Church, if it appears that she has canonized but one book more, than the Jews and ancient Christians ever received into their canon.

About sixty years after the death of S. John (who survived the rest of the College of Apostles) some Persons, in those parts where the Apostle died, made enquiry concerning the *exact number of the canonical books of Scripture*; and Melito Bishop of Sardis who flourished A. D. 170, having been formerly requested to do it by Onesimus, made a *perfect Catalogue* of all the books that by *common consent* of the *Oriental Christians* were received as Canonical parts of the *Old Testament*, and returned him this Answer: * “ That he
 “ had diligently enquired into the number and order of those
 “ books; and for this purpose he had made a journey into the
 “ East, where they were first preached; that he compiled six books
 “ of Commentaries upon them; and that to satisfy his desire, and
 “ to set forth the doctrine of faith he had sent him the Names of
 “ them *all*, that is to say, The Five books of Moses *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*; The book of *Josua*,
 “ *Judges*, and *Ruth*; Four books of the kings; Two books of the *Chronicles*;
 “ The *Psalms* of *David*; The *Proverbs* or the *Wisdom* of *Solomon*;
 “ The book of the *Preacher*; The *Canticles*; The book of *Job*;
 “ The *Prophets* *Esay* and *Jeremy*; the twelve *Prophets* comprehended
 “ in one book; *Daniel, Ezekiel, and Ezra*:” Whereunto *Nehemiah* and *Esther* were commonly annexed, as were the *Lamentations* to *Jeremy*.

Origen, who was very well skilled in the knowledge of the Scriptures, both Original and Translations, informs us, that “ the Canonical books of Scripture contained in the Old Testament are
 “ Twenty two in number, which the Hebrews have left us accord-
 “ ing

“ing to the number of the letters of their alphabet (*n*).” And then beginning at *Genesis*, *Exodus*, &c. he reckons them up as the Jews do, joining *Ruth* to *Judges*, and *Lamentations* to *Jeremy*. *Judith*, *Tobit*, *Ecclesiasticus*, and *Wisdom* he never mentions. But immediately declares the *Maccabees* to be *out of the Canon*. The additions to the book of *Esther* are likewise exploded by him (*o*).

Tertullian is the first of the Latin Fathers, whose writings are extant. (*p*) He indeed makes the books of the Old Testament to be *Twenty four*, answering to the twenty four elders and twenty four wings mentioned in the Revelation of S. John: But in this account, he must sever the *Lamentations* from *Jeremy*, and *Ruth* from *Judges*, as was some-times done.

Eusebius has not only preserved to us the foregoing testimonies of *Melito* and *Origen*, but pressed the necessity of recording them to posterity; and declares for himself, that the *Wisdom of Solomon* and the *Wisdom of the Son of Syrach* are not allowed in the Canon. He also excludes the *Maccabees* from being part of the Old Testament or being received into the holy Scriptures, (see Dr. Cofin’s History, Chap. VI.) But I must not multiply testimonies to exceed my intended bounds.

I find it was an ancient custom to read to the people in the Church, not only those books which were properly and strictly *canonical*, but also some others which were in honour among them for their antiquity, and the many good rules and examples that were found in them: As *Tobit*, *Judith*, *Ecclesiasticus*, &c. which were added to the Old Testament; and the *Pastor of Hermas*, the book called *the Doctrine of the Apostles*, and the *Epistle of S. Clement*, which were by some added to the New: And these were called *Ecclesiastical Scriptures*.

There was a third sort, which some private men endeavoured to introduce to be read in the Church also; but being intermixed with pernicious doctrines and fabulous relations, they were utterly forbid to be read at all (*q*). These were properly called *Apocryphal*. Now the *Ecclesiastical* were by some called *Apocryphal Scriptures*, but for some ages never called *Canonical*; and though afterwards they were called in a lower sense *Canonical*, yet they were most commonly called *Apocryphal*. But then, even these *Apocryphal-Ecclesiastical-Scriptures* were afterwards forbid to be read in

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Churches;

(*n*) See his pref. upon the psalms recorded by Euseb. Hist. B. 6. c. 25. S. Basil & S. Greg. Nazian. in *Origins Pbilocalia*. c. 3. Suidas in verbo *Origenes*. Nicophorus Hist. B. 5. c. 16. and Hil. pref. in Psal. For the disputed passages in *Origen*: See Bp. Cofin, chap. v. (*o*) Sixt. Senens bibl. Sanct. l. 1. § 3. &c. See Bp. Cofin’s Hist. chap. v. § 216. (*p*) Against *Marcion*, B. 4. c. 7. (*q*) See Euseb. Hist. B. 3. c. 3.

Churches, but yet were held in high esteem, quoted with honourable Epithets, called in a lower sense *Canonical* and *Holy* Scriptures; But still distinguished from *Moses* and the *Prophets*, which with the New Testament (exclusive of its Apocrypha) were properly called THE Scripture. (r.)

But passing over many ancient testimonies, let us step forward to S. *Jerom*, so much celebrated for his knowledge in the Scriptures, whose Latin translation is preferred before all others, and whose Prologues stand at this day in the front of the several books of the Latin Bibles published by the Roman Church?

In his preface upon the book of *Kings*, (which he calls his *armed prologue*) having recounted *Genesis*, *Exodus*, and the rest of the *Jewish* Canon, as the only authentick parts of the Old Testament, he excludes all the rest from the Canon of Scripture. In his preface before the books of *Solomon*, he acknowledges no other books to be *Canonical*, but what he had translated out of the *Hebrew Bible*.

In another of his prologues upon the same books, he adds thus much to the former, "That the Church indeed *reads* the writings of *Tobit*, *Judith*, and the *Maccabees*; but that she *does not receive them into the number of Canonical Scriptures*; and that the books of *Wisdom* and *Ecclesiasticus* are (or ought to be) read for popular edification in life and good manners, *but not for the establishing any doctrine in the Church.*"

In his preface before *Ezra*, he rejects *all other* writings from the Canon of the Bible, which the *Jewish Church* did not acknowledge, or belonged not to that number whereunto the twenty four elders alluded in the Revelation of S. John.

In his preface upon the *Chronicles*, having said that *the Church* received none of the Apocryphal books, he concludes, that therefore we are to have recourse to the *Hebrew text*, from whence both *Christ* and his Apostles took their testimonies.

In his preface upon *Jeremy*, the reason which he gives for omitting the book of *Barnab*, is, because the *Hebrew Church* neither read nor had it among them.

In his preface upon *Daniel*, he affixes this note to the stories of *Sulaima*, *Song of the three Children*, and *Bel and the Dragon*; That the *Jews* give no Credit to them, as being no part of *Daniel's* Prophecy;

Prophecy, nor written in their language. Of *Tobit* he says ; That they cut it off from the catalogue of divine Scriptures ; And of Judith, that it was counted among the *Apocrypha*.——In his preface to the book of *Esther*, he notes that the vulgar editions of it had contracted many corruptions, and that diverse pieces had been added to it, according to men's fancies, which he therefore corrected by the original, and severed them from the rest.——In his Commentary upon *Ezekiel*, (which he wrote in his old age) he declares himself to be of the same mind herein, which he had always professed before.

S. *Augustin* is the next Father I shall mention. And it must be confessed, that the passage which the Romanists frequently cite out of his book of *Christian Doctrine*, if taken separately, without regarding its connection with the foregoing words, and without considering that distinction, which in many other parts of his works he makes, between *Canonical* as signifying *Divine in the highest sense*, and *Canonical* as signifying *Ecclesiastically Divine* in a popular way of speaking, that is, such books as the Church then allowed to be read in her publick assemblies for instruction in morality ; I say, if the passage be taken thus separately, the Romanists may seem at last to have got one advocate.

And though the English Editors of the *Dorway Bible*, in what they call the argument of the Maccabees, pretend that “ diverse “ of the ancient Fathers alledge these books as divine Scripture ;” referring their readers, among other authorities, to S. *Augustin* (of whom we are now speaking) saying ; “ S. *Augustin* most “ clearly avoucheth *lib. 2. c. 8. de doctr. Christ. & lib. 18. c. 36. de Civit.* that notwithstanding the Jews deny these books, the “ Church holdeth them Canonical : ” yet it will evidently appear to any impartial person, who shall examine S. *Augustin* in the places quoted, that even there exclusive of other parts of his works, he means *Canonical* in the lower sense ; particularly in the last book referr'd to, *The City of God*. “ The account of which times “ we have not (says he) in the Canonical Scriptures, but in the “ others which the Church indeed holds for Canonical.” Here he plainly makes two sorts of *Canonical Scriptures*. Compare this with another passage in *lib. 15. c. 23.* and it will be beyond all dispute. “ Therefore (says he) let us omit the Scriptures called “ *Apocrypha*, because the ancient Fathers from whom we received “ the Scriptures, knew not the Authors of those works ; wherein “ though there be some truths, yet the many falsehoods contained “ in them shew them to be of no CANONICAL AUTHORITY.”

And it was in this limited restrained sense, that the word *Canonical* is taken in the council of *Carthage*, so often referr'd to by the Romanists, as is evidently set forth beyond dispute by Bishop *Cosin*,

Cofin, fo often mentioned upon this fubject, (*f*) whoſe book has never yet been vouchsafed an answer, nor (it is presumed) ever will be. And no wonder; for in it he has proved, that this ſmall, this *petite aſſemblée* at Trent were ſo bold, as to decree a *different* doctrine to what had been taught by the Catholick Church of God concerning the Canon of divine Scripture, in ALL TIMES and in ALL PLACES: In JUDEA by the ancient Hebrews, by Chriſt Jeſus and his Apoſtles; In PALESTINE and SYRIA, by Juſtin Martyr, Eufelius, S. Jerom, and Damascen; In THE APOSTOLICAL CHURCHES OF ASIA by Melito, Polycrates, and Oneſimus; In PERRAGIA, CAPPADOCIA, LYCAONIA, AND CYPRUS, by the Council of Laodicea, S. Baſil, Amphilochius, and Epiphanius; In EGYPT, by Clement of Alexandria, Origen, and Athanaſius; In the OTHER CHURCHES OF AFRICK, by Julius, Tertullian, S. Cyprian, S. Auguſtin, the Council of Carthage, Junilius, and Primafius; In ALL THE FIVE PATRIARCHATES, by S. Cyril, S. Gregory Nazianzen, S. John Chryſoſtom, Anaſtaſius, S. Gregory, Nicephorus, and Baſſamen; In GREECE, by Dionyſius, Antiochus, Adrianus, Leontius, Zonaras, Philippus, and Calliſtus; In ITALY, by Philaſtrius, Ruſſin, Caſſiodore, Comeſter, Balbus, Antoninus, Mirandula, Cajetan, and Pagnin; In SPAIN, by Iſidore, Hugo Card. Paulus Burg. Foſtatus, and Ximenius; In FRANCE, by S. Hilary, the Divines of Marſeilles, Viſtorinus of Poitiers, Charle-maigne's Biſhops, Agobard, Radulphus, Honorius, Petrus Cluniac. Hugo, and Richardus of S. Viſtor's at Paris, Beleth, Petrus Allen. Helvæus Natalis, Faber, and Clitchebivius; In GERMANY and the LOW COUNTRIES, by Rabanus, Strabus, Hermanus Contract. Ado, Rupertus, the Ordinary and Interlineary-Gloſs upon the Bible, the Gloſs upon the Canon Law, Lyranus, Dionyſius Carthus. Erasmus, Driedo, and Ferus; And in the CHURCH OF ENGLAND, by Venerable Bede, Alcuin, Gilſelbert, Job. Sarisburiensis, Brito, Ockam, Thomas Anglicus, and Thomas Walden; beſides many others not here numbred.

However theſe might ſome of them differ in other matters, they all agreed in this: And therefore I cannot ſubſcribe, cannot ſubmit to this decree of the Trent aſſembly, paſſed but on the eighth of April, A. D. 1546, by forty ſix Italian Biſhops, aſſiſted by about ten others, and many of thoſe (in the private Congregations, which were held twice a Week at one of the Popes Legates Houſes) had proteſted againſt it, but were over-ruled by the Popes Courtiers; ſome of whom, particularly one, being determined to oppoſe the writings

writings of Cardinal *Cajetan*, a learned writer of their own Church, who had, in his day, more ingenuously discussed this point. (1)

(1) See Father Paul's Hist. of the Council of Trent.





C H A P. VIII.

*Of withholding the Eucharistick Cup, or of
Communion in one kind.*

IN this article, the governors of the Roman Church do not indeed pretend to have the Primitive practice in their favour, but determine by their plenary power. *Being taught* (they say) *by the Holy Spirit and following the judgment and custom of the Catholick* [by which they mean the Roman] Church, *from whose Faith and Obedience in some provinces MANY had seemed to depart*; against these many I say, she determines: (a) That “Laicks and Priests who do not consecrate, are not obliged by divine precept to receive the Sacrament in both kinds: That though Christ in his last supper did institute this venerable Sacrament under the species of Bread and Wine, yet that Institution and Delivery does not bind all the faithful by the law of Christ to receive both Species; and that they who assert the contrary, speak rashly and presumptuously.” And “If any person does say the Holy Catholick [that is according to their meaning the Roman] Church, was not by just causes and reasons moved to give it to the Laity and Non-consecrating Priests, *in one species only*, let him (says she) be Anathema. (b)”

How little reason there is, for distinguishing between the Consecrating Priest, and the Receivers whether Clergy or Laity; and how contrary this manner of proceeding in delivering one kind only, is to the design of Christ in the institution, will appear sufficientl
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(a) Council of Trent, Sess. 21, c. 1. & 3. (b) Ibid Can. 2.

ciently plain by the quotations, which I shall produce to shew, how contrary it is to the sentiments of the Primitive Fathers. For (by the way) it was but creeping into the Roman Church about thirteen ages after Christ, and was first established into a law, A. D. 1415.

To come then to the Primitive Fathers.

S. Ignatius says: (c) " One Bread is broken to all, one Cup is distributed to ALL."

S. Justin Martyr, the first Father, whose works are extant, that gives a particular account of the Christian worship, relates to the Emperor, when speaking of the Holy Eucharist, That " After the President had given thanks and all the people said *Amen*, the Deacons gave to every person present to participate of the Bread, and Wine and Water, which were blessed, and this food they called the Eucharist, which [says the Father] none but he who believes our doctrine, and is baptised, can receive (d)."

Here then it is plain, that HE, whoever he was, whether Non-consecrating Priest or Lay-man, who believed the Christian doctrine, and was baptized, received the Bread AND CUP. The Father adds, that " the blessed Apostles had delivered, that Christ commanded them to do so; for he having taken Bread and given thanks, is by them declared to have said, Do this in remembrance of me, This is my Body; and also when he had taken the Cup and given thanks, to have said, This is my Blood, and to have given it to them alone;" that is THE FAITHFUL ONLY.

Now the Father here speaks of a command of Christ, which cannot possibly relate to the Consecration only, but also to the participation of the elements, the command being *Do this, take, eat, DRINK YE ALL of this.*——He had said before, that only believers did communicate; this he now proves, because Christ delivered the Elements to them alone, commanding them to partake of them. He therefore clearly speaks of delivering the Bread and Cup to the communicants. Moreover, speaking of the service performed by Christians on the Lord's day, S. Justin says, " Prayers being finished, we offer Bread and Wine and Water, and the President gives Thanks and Praise, and the people say *Amen*: And a distribution is made of those things, which have been consecrated, and EVERY ONE partakes of them;" And then he

(c) Ignat. Ep. to the Philadelphians, (d) Apol. 2.

he thus concludes: "Christ arising upon this day, appeared and taught those things, which we have now laid before your eyes." He therefore must have taught, according to this early Father, the distribution of the Bread *and* mixt cup to EVERY communicant. And let the Roman criticks take notice, that *both* the species were sent to the absent also: For so the Father adds.

S. Cyprian, in his epistle to Cæcilian, complains of some, who out of ignorance or simplicity in sanctifying the Lord's Cup and in the *ministration of it to the people*, did not do that which Jesus Christ our Lord and God, the author and teacher of that sacrifice, did and taught; because they used only water, and did not mix wine with it in the cup, which they consecrated and *distributed among the people*. And this he calls "receding from that which Christ our Master hath commanded and performed, by a new and human institution. I thought it (adds he) both religious and necessary to write these letters to you, that if any be yet held under this error, seeing the light of the truth, they may return to the root and original of the Lord's tradition.——For when any thing is ENJOINED by the inspiration and command of God, it is necessary that the faithful servant should obey his Lord, and he will be excused by all men from arrogantly assuming any thing to himself, who is compelled to fear the anger of the Lord, if he do not what he hath commanded."

Here it is plain, this Martyr argues that the mixt cup should be distributed to the people, by virtue of CHRIST's *Institution*. He doth not lay the necessity upon the *Consecration only*, as some modern Roman criticks do, but upon the DISTRIBUTION ALSO.

Some of those who used water only, did it for fear lest the smell of wine should discover to the heathen persecutors, that they were Christians; a plain argument this, that the Cup was *distributed to the people*. And S. Cyprian argues for it upon the foot of *necessity*. "If we blush (says he) to drink the blood of Christ, we cannot be prepared to pour out our blood for Christ."

The Apostolical Constitutions (which I might have placed before S. Cyprian) shall come next. The title of one of them is; "what every one of the Clergy *and* LAITY ought to do in the assembly." In which Constitution this order is given; "When the sacrifice is offered, let every order of believers receive by themselves of the Lord's Body AND OF HIS PRECIOUS BLOOD." In the Sacramental Thanksgiving are these words, "We give thee thanks O Father, for Christ's precious blood shed for our sakes, *and* for his precious body, the anti-types of which we now celebrate, he having commanded *us* to shew forth his death." Us, in this Sentence, signifies all baptized persons.

Again,

Again : “ Let the Bishop communicate, then the Priests, Deacons, &c. Among the women the deaconesses, virgins, and widows ; then the children ; then all the people in their order : And the Priest let him tender the oblation, saying, *The Body of Christ*, and let the receiver say *Amen* ; The Deacon let him hold the Cup, and giving it say, *The Blood of Christ the Cup of Life* ; and he that drinks, let him say *Amen*.——These things we the Apostles have commanded you Bishops, Priests and Deacons to observe, touching the mystical service (e).”

From hence it is plain, that when this book was published, it was the custom for *every rank of baptized Christians* (not in the state of penance) to receive not the Body *or* Blood of Christ, but the Body of Christ *and* the Cup of Life. The fear of spilling it did not hinder these successors of the Apostles from communicating *all and every communicant* in the Blood of Christ.

The most ancient Liturgies speak the same language : They all suppose the body of the faithful to receive the *precious body and blood of Christ*, to be admitted to the participation of his Holy Mysteries, and that not by concomitancy as the modern Romanists would fain persuade us, No ! They partook of *both* species.

“ It is not now (says S. John Chrysostom (f)) as under the Jewish Law, where the *Priest* partook of several things from the altar, which the *people* did not. There is *no difference* between the Priest and the People, when we come to receive the Holy Mysteries ; for one Body *and* one Cup is offered to *all*.”

In a word, there would be no end of producing testimonies from the Fathers against the Roman practice, not to say doctrine. Indeed their doctors do not deny, but that for above *a thousand years* it was the *general custom* to administer both bread *and* the cup to the faithful Laity ; and therefore if they had proved (which yet they have been very far from doing, the *contrary* being highly probable) that one species was given, in *particular* cases, to sick, weak, and agonizing Penitents, to Infants and travellers by sea, &c. that will not excuse them for taking away the Cup from those who are capable of receiving it ; and for declaring, that “ Notwithstanding Christ’s Institution” it is as valid a sacrament, as if they received both the species, which he (according to their own confession) did really institute. The passages which I have produced

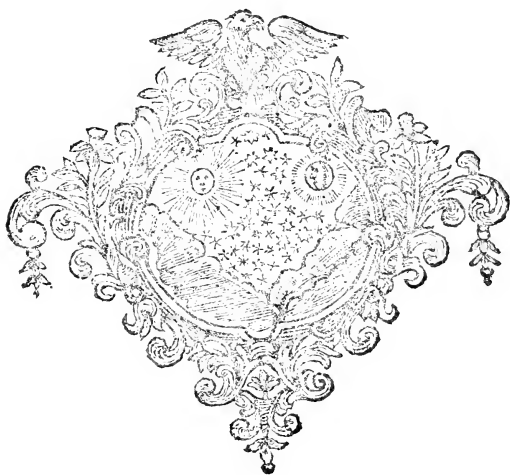
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(e) See B. 2, c. 57, B. 7, c. 25, E. 3, c. 13, and 15. (f) Hom, II, in 23. Cor.

from antiquity, speak for the necessity. And since these things are so, I must, *as I desire life*, according to S. Gregory Nazianzen's exhortation. (g) "without any doubting or shamefaced fear eat Christ's Body *and* drink his Blood." And since I cannot be allowed to do that in the Church of Rome, or if I could procure that favour, yet could not be permitted in her communion to believe it *necessary*; I must seek for a more pure branch of Christ's holy Catholick Church, which administers all his ordinances in their evangelical perfection. "Since my dear Redeemer has given two distinct pledges of his love, it would be grievous to my love to be deprived of either. Ah Lord! who is there that truly loves thee, what lover can be content to have one half of thy love withheld from him? all love, all glory be to thee, for giving both (h)."

(g) Orat. 42. (h) Ep. Ken's Catechism.





CHAP. IX.

Of INFANT COMMUNION.

UPON this article the Church of Rome teaches, "that
 " young children wanting the use of reason, are not
 by any necessity obliged to the sacramental communion
 of the Eucharist ;"—and decrees thus—" If
 " any one shall say, that the communion of the Eucharist is ne-
 cessary for children, before they arrive at years of discretion ;
 " let him be anathema. (a)"

She pretends however, that she does not in this condemn anti-
 quity, insinuating that *the most holy Fathers did not practise it as
 of necessity*. But we have already had so many proofs of the fal-
 sibility of this Church, that we must not depend upon her deter-
 mination.

That the Fathers held it necessary, will be seen in the course of
 this enquiry ; mean time I will briefly mention some of the
 grounds, which there are in scripture to warrant this custom.

Now does not the blessed Apostle S. Paul make the partaking of
 the Lord's Table, of the Sacrifice of the Eucharist, a badge to distin-
 guish Christians from Heathens, who communicated with Dæmons
by eating and drinking of the sacrifices offered to them ? And is it
 not reasonable to suppose, that the distinguishing badge should
 extend as widely in the case of the Lord's Table, as in that of

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the Table of Dæmons? And is it not the more reasonable to suppose so, because our Lord instituted this distinguishing badge long after the other had been used among the Heathen? If Children then were partakers of those tables of dæmons, that is, of the feasts upon the idolatrous sacrifices; ought they not likewise to be partakers of the Eucharistick feast upon the sacrifice of Christ?

That Infants partook of the Gentile sacrifices, may be proved from the heathen writers, (but I shall wave that) from a passage in S. Cyprian, (of which more hereafter) and also from the Holy Scriptures. And can it be thought, that when Christ appointed a distinguishing badge of his friends, he did not design the use of it should be as wide and extensive as that of the opposite interest was, and had been for a long time? Had the Devil his meat and his cup, to betoken those who had communion with him; and has not Christ his meat and his cup, to betoken those who are in communion with him?——Infants had a right to partake of the sacraments of the Old Testament; and indeed there was scarcely any kind of service mention'd under the Law, but Children, yea *Little ones*, are spoken of as having a part in it. And S. Paul has taught us to argue from the Old Testament to the New in this case, in the tenth chapter of his first epistle to the Corinthians. Now it were easy to shew, that Jewish Infants had a right to, and did partake of, the sacrament of the Passover, and of the sacrifices which were offered upon God's altar, and to eat of those Eucharistick feasts which were held upon those holy things. Again, if Infants are allowed to be parts of Christ's body, which all who baptize them must allow; then it may be argued from the Apostle, that they ought to partake of the ONE BREAD he speaks of.

In short, what puts this matter out of all dispute, and most plainly demonstrates the necessity of Infant Communion, is the express declaration of our blessed Saviour: "*Verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you: Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day*"——These words are preceptory and without exception: And that this text must necessarily be understood of the holy eucharist, might be plainly proved both by reason and authority, had I room for it here; but I refer to an author (a), who has effectually done it: for the same reason I cannot take notice of all the scripture arguments produced for Infant Communion.

(a) Johnson's un-bloody sacrifice, vol. I. p. 356—422.

nion, but refer to the books mentioned in the margin (*b*), and proceed to examine this determination at Trent, by the testimony of the ancient Fathers. For we must keep in view of our general rule, and steer by the compass that we determined to sail by.

The Liturgy in the Apostolical Constitutions is the first evidence to be brought for it. The passage is that mentioned in the last chapter ; “ Let the Bishop communicate, then the Priests, Deacons, and Sub-deacons, &c. Among the women, the Deaconesses, virgins and widows ; then the *Children*.” And before this, at the beginning of the Eucharistick service, it is proclaimed : “ *Mothers, take care of your CHILDREN.*”

S. Cyprian, about a hundred and fifty years after the death of S. John the Apostle, is the next author who expressly mentions Infant Communion. The writers between the Apostles and this Father are but few, their writings much in their own defence against the Gentiles, Jews, and Hereticks; and except these last had raised any dispute about it, it was not likely that any writers against the former would be led to speak of it. Nor was there any occasion for exhortations to frequent Communion (in which it might indeed have been mentioned) till we come down to the fourth and fifth ages, when S. Chrysostom inveighs against some who communicated only on the great Festivals. But let us hasten to S. Cyprian's testimony, who more than once mentions it as the common practice: In his book *of those that lapsed in time of persecution*, he speaks of some parents, who took their little children in their arms, when they went to sacrifice at the heathen altars, and he brings in those Infants thus complaining at the day of judgment: "We did nothing ourselves, neither did we leave the *Bread AND CUP of the Lord*, to run of our own accord to the profane contagion: It was the treachery of others that destroyed us, we fell by the hands of our own parents."

A little further he gives the following account: "Hear what
 "happened, myself being present and a witness thereof: The
 "parents of a little girl fleeing out of the city, were through their
 "fright less careful of her than they ought to have been, and left
 "her behind at nurse: The nurse carried her to the magistrates:
 "They brought her to an idol, where the people were gathered
 "together; and because she was too young to eat flesh, they
 "gave

(3) See Mr. *Plum's* Essay upon giving the Eucharist to Children, part 2, and A Full, True, and Comprehensive View of Christianity, 1662, 2d ed., part 2, Lesson 113, pp. 343, &c.

" gave her some bread crumbled into wine, which was left of the
 " sacrifices of those miserable idolaters. After this the mother
 " took her home : but the girl could no more declare or shew the
 " horrid fact, than she could before understand or hinder it.
 " The thing being not known, it happened the mother brought
 " her with her, when we were sacrificing. The girl being placed
 " among the faithful, was not able to bear our prayers*, but be-
 " gan to cry out bitterly, and to be grievously tossed through the
 " disorder of her mind ; and as though an executioner was wrack-
 " ing a confession from her, her ignorant soul at that harmless age
 " acknowledged by all the signs she could, a consciousness of the
 " fact. The consecration being ended, when the Deacon began
 " to offer the cup to those who were there, and among the rest
 " her turn came ; she, through a divine instinct turned away her
 " face, shut her mouth close, and refused the cup. The Deacon
 " persisted in his offer, and forced some of the sacramental cup
 " into her, whether she would or no. Hereupon she fell a hic-
 " cupping and vomiting. The Eucharist could not continue in a
 " body and a mouth defiled with idolatry : The drink sanctified
 " in the blood of the Lord, forced its way out of her polluted
 " bowels. So great is the power, so great the majesty of our
 " Lord. The secret works of darkness are disclosed by his
 " light, nor could hidden crimes escape undiscovered to God's
 " priest. This happened in the case of an Infant, who was not
 " yet old enough to utter another person's crime with respect to
 " herself."

The author of the works of Dionysius the Areopagite says,
 that " children, tho' not capable of understanding divine things,
 " are made partakers of the holy regeneration, and of the most
 " holy symbols of the divine communion §."

Now S. Ignatius, Irenæus, Clement of Alexandria, Origen,
 Julius Firmicus, Eusebius, Hilary, Athanasius, Basil, Cyril of
 Jerusalem, Optatus, Ambrose, Ephraim Syrus, Gregory Nyssen,
 Macarius, Jerom, Gaudentius, Chrysostom, Cyril of Alexandria,
 and Theodoret, who have, I find, interpreted the sixth chapter
 of S. John's gospel of the Eucharist, and have taught the *necessity*
 of *All* baptized persons receiving the Eucharist, which is the
 consequence of that interpretation, are so many evidences that
 Infant Communion was received from the beginning in the Chris-
 tian Church ; since otherwise it is next to impossible, that they
 should have fallen upon such a sense of the place, as asserted the
 Eucharist to be ordinarily necessary to salvation : And therefore
 this

* Probably that part of the consecration, which invokes the Holy Spirit
 to descend upon the gifts ; as Monsieur Lombert supposes.

§ Dionys., Areopag. de Eccles. Hierarch. cap. 7. p. 360, 362.

this cloud of witnesses may be said to declare for the necessity of Infant Communion.

But S. Austin is most express in favour of this necessity: "Why (says he (a)) is that blood, which was shed for the remission of sins, ministered to the Infant to drink, that he may have life, if he is not obnoxious to death by reason of original sin?"

Again: (b) Christ is the saviour of Infants; "and unless they be redeemed by him, they will utterly perish, since without his flesh and blood they cannot have life: This S. John, thought and believed, learned and taught."

And again: "When Christ says, *Except ye eat my flesh, and drink my blood, ye have no life in you*; can I say the child shall have life, who ends his life without that sacrament?—
"Let us hear our Lord speaking, *not of the sacrament of baptism**, but of the sacrament of his holy table, where no one is rightly admitted unless he is baptized; *Except ye eat my flesh, and drink my blood, ye have no life in you*. What do we farther seek? Dare any one be so bold as to say, that this sentence does not belong to little children? or that they can have life in them, without the participation of his body and blood?"
Once more (for to cite every passage out of S. Augustin to this purpose would fill a little volume): "The Christians of Africa (says he) do well call Baptism itself *Salvation*, and the sacrament of Christ's body *Life*. From whence is this but, as I suppose, from that *Ancient and Apostolical Tradition*, by which the Churches of Christ do *naturally* hold, that without Baptism and partaking of the Lord's Table, none can come either to the kingdom of God or to salvation and eternal life? For the scripture, as I shewed before, says the same (c)."

A learned author of the Roman Communion allows, that "the Eucharist was given to Infants for a very long time, and that S. Augustin and some Fathers of the first ages believed it *necessary* (d)".

And another later writer of the same Communion agrees with
his

(a) Augustin. Op. imperf. cont. Julian. l. 2. § 2. (b) Id. Cont. Julian. Pelag. l. 1. c. 6.

* N. B. The late Dr. Waterland would have persuaded us, that S. Augustin might mean, that Christ's Body and Blood might be eaten figuratively in baptism. But should not the Saint be his own expositor?

(c) Ibid l. 3. c. 1. — de peccat. merit, & remis. l. 1. c. 20. (d) *Coutume de prier de béat.* Tom. I. p. 11.

his adversary of the same Church, (*e*) that "the practice of giving the communion to infants was general throughout the church during the first ages." After this, it is in vain for this last writer to pretend (*f*) that "the decisions of a general Council, or what he would call an equivalent to it, the consent of all the [he means the present *Roman*] Church, can authorize a contrary practice." Especially, it is absurd to plead S. Augustin's authority for such a change.

In a word, I find, that by the same rule that Infants of the Church were admitted to Baptism in the Primitive times, they were admitted to the seal thereof, commonly called Confirmation; and after that, to the Eucharist. "For though Baptism regenerates them, and makes them pure, and though Confirmation conveys the Holy Spirit into them, to illuminate and strengthen them; yet the Eucharist is necessary to continue this divine spirit in them, as food is necessary to continue life: It is by the Eucharist alone, that Christians are made one Body with Christ, and are so united to him as the Body is to the Head; it is the Eucharist alone, that renders their bodies incorruptible, infilling a principle of life into them, by virtue of which they are raised to a blessed immortality (*g*)."

Now when I consider, besides all this, and a multitude of other arguments, which are brought in favour of this practice, in the book mentioned in the margin (*b*); that "it has continued in all christian climates and countries, and is at this day practised in all the Churches of the Greeks, the Russians or Muscovites, the Armenians, and Ethiopians, and we do not find that these Christian Communions have ever laid it aside," as a certain foreign Presbyterian has it (*i*); and that the Latins themselves continued the Practice, yea and taught the necessity of it, for at least a thousand years; I must (to speak very softly) conclude it much safer to communicate with a Church, which retains, than with one which rejects, this ancient practice.

(*e*) Justification des discours & de l'Histoire Ecclesiastique de M. l'Abbé Fleury, 1736. page 202. (*f*) Ibid p. 204. (*g*) See A Full, True, and Comprehensive View of Christianity: Shorter Catechism; part 2. Lesson 29. p. 73. (*b*) Ibid. Longer Catechism, part 2. Lesson 113, &c. (*i*) M. l'Arroque's History of the Eucharist, part I. chap. 11.



C H A P. X.

Of making the Consecration of the Eucharist to consist in the words of Institution.

THE council of Florence decrees the form of the sacrament of the Eucharist to be the words of our Saviour, *For this is my Body, and for this is the cup of my Blood.* "By the force of these words (says the council) the *substance* of the Bread is changed (*a*).¹" The council of Trent says, it is "by the words of Consecration that the Change is made (*b*).²" And the Catechism of this council determines those words to be, *This is my Body; This is the cup of my Blood* (*c*).³ The Rubrick of the Roman Missal expressly declares, that the words of Consecration are *This is my Body, &c.* and that these words are the Form of this Sacrament (*d*).⁴

The Catechism alledges the authorities of S. S. Ambrose, Chrysostom, Augustin, and Irenæus; of Origen, Hesychius, Cyril of Alexandria, and Tertullian: For so the Catechists were pleased to place them

Here then we have the full sense of the Roman Church.

Now the Orthodox Confession of the Oriental Church makes the Consecration, or rather the *change* (for that is what she means) to be made by the Invocation or Blessing, and that book is the standard of the Greek doctrine: For though some particular writers of that Church, in their explications of the Liturgy, determine that

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" partly

(*a*) Concil. Tom. viii. p. 366. col. i. (*b*) Council of Trent Sess. xiii. chap. 3. (*c*) Catechismus, par. II. § 20. (*d*) De defect. in celeb. miss.

“ partly the recital of Christ’s words, and partly prayer which is
 “ founded upon those words, is necessary to the consecration of the
 “ Eucharistical Bread and Wine ; ” And that “ it is not only by
 “ the voice of our Lord’s words, but also by the following prayer
 “ and blessing of the Priest, that the divine gifts are sanctified ; ”
 ————And that “ the form indeed begins with the words of our
 “ Lord, but consists also in what is afterwards said by the Priest : ”
 And though this comes nearer the truth, yet the other is the au-
 thentick Record ; it is *their orthodox* Confession, by which their
 cause must be tried.

I am afraid we cannot say, that one of these two opposite deter-
 minations must be true and the other false, for they may be both
partly true and partly false: they proceed upon this mistake, that
 the change (I don’t allow them change of *substance*, see chapter I.)
 is *Instantaneous*, whereas it is indeed *progressive*. Now the expla-
 nation of this progressive change will give us a clear view of the
 sense of the Liturgies and Fathers, so frequently quoted on both
 sides in this debate between the Greeks and Romans, and among
 the Romans or Latins themselves ; for particular writers in the
 Roman Church are very much divided in their sentiments up-
 on it.

But before I shew what, upon mature deliberation, I find to be
 the truth of this matter, I will shew what is not so ; that is, that
 the Fathers refer’d to by the Council of Trent’s Catechism, do
 not prove what it is pretended they do, seeing they say the same
 great things of the Invocation, as they do of the words of
 Institution.

Changing then the order (for the penners of the Catechism
 have not been very accurate in their manner of citing the Fathers)
 I will begin with S. Irenæus. “ The Bread and Wine (says he)
 “ by the wisdom (the spirit) of God coming into the use of men,
 “ and receiving the word of God, become the Eucharist which is
 “ the Body and Blood of Christ (*a*) ” . And in another place he
 has these words ; “ The Bread *receiving the Invocation* of God,
 “ is no longer common bread, but the Eucharist, consisting of two
 “ things, an earthly and a heavenly (*b*). ” And again he says,
 “ And here, when we have finished the oblation, we call down
 “ the Holy Spirit that he may consecrate this Sacrifice and [make]
 “ the bread the body of Christ, and the cup the blood of Christ ;
 “ that they who partake of these Anti-types, may obtain remissi-
 “ on of their Sins and eternal life (*c*). ”

So

So much for this Father. Only I will just observe, that the Catechism does not quote any of his words, only refers to *Book 1. chapter 34. against heresies*, which is the very book and chapter, from whence one of the passages just produced for the contrary is taken.

Tertullian is the next, and I suppose the passage referr'd to by the Catechism is: "Our Lord made the Bread his Body, by saying *This is my Body*, that is, the figure of my Body." Well, but the same Tertullian speaking of the inconsistency of Marcion, who held that this world and the things thereof were not created by the true, but by another God, says: "He performs the office of Eucharistizing or calling down Blessing from one divine Being, upon the Bread which is the creature of another (*d*);" or if we take the more literal translation, "He offers *Thanksgiving* to one God over Bread belonging to another God." If we take the former translation, he seems to attribute the Consecration to the Invocation; if the latter, to the Thanksgiving, because a long Thanksgiving was always a part of the Eucharistical prayers, whence the whole action had the name of Eucharist or Thanksgiving. And in another place (*e*) he speaks of the *prayers* attending the Sacrifice, which the Learned have interpreted to mean the Consecration itself, so that he can by no means be pressed into the service of the Roman notion: no! he supposed the consecration progressive.

Origen against Celsus B. 8. is referred to by the Catechism; but what words the authors build on, I cannot tell; but in that same book are found these most remarkable ones directly against their point. "We that study to please the creator of all things, do with prayer and thanksgiving for the mercies we have received eat the sacrificial bread, which is BY PRAYER made a holy body, sanctifying those who make a righteous use of it." Thus far Origen, as translated by Mr. Wagstaffe, with the following remark of Dr. Grabe: "Which passage of Origen's is the more to be depended upon, because, as Daillée rightly observes in his piece of *human punishments and satisfactions*, p. 618. *Those words of Origen, from which other testimonies are produced, are extant only in Latin, and that miserably interpolated; but his piece against Celsus, from whence this passage is transcribed, we have in Greek as it was written by the author, pure and uncorrupted (f).*" Nay, a certain French author, who writes with a great deal of cunning to apologize for his own Church, cites this

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passage

(*d*) Against Marcion. l. i. c. 23. See Necessity of an alteration. p. 139. 140.
(*e*) de oration. c. 14. (*f*) Mr. Wagstaffe's Translation of Dr. Grabe's defence of the Greek Church against the Roman, p. 42, 43.

passage as above, and then says: "Will it not be said upon reading these words, that Origen places the Form of consecration in PRAYERS ONLY? yet (continues he by way of apology) the passage preceding [he had just quoted him speaking in S. Paul's words, *It is sanctified by the word of God AND PRAYER*] shews, that the word of God must be joined to it, which (continues this Gentleman) cannot be any other than those of the Institution of the Eucharist, which are found in all the Liturgies (g)." Well, but *the word of God AND PRAYER* are *more* than *the word of God ALONE*. And so much for this Father, whose words we see are nothing to the purpose of the Church of Rome, but much against it.

The next in order is S. Ambrose. The Catechism refers to *B. 4. of the Sacraments*; but it is universally allowed now, that this treatise is none of his: pass we on therefore to his genuine works; and here we find S. Ambrose saying, "As often as we take the Sacrament, which is transfigured into flesh and blood *by the mystery of Holy prayer*, we shew forth the Lord's death (b)" And elsewhere he uses the word *Benediction* or *Blessing*, and says it is consecrated by that. His words are: "Perhaps you may say, I see another thing, why do you assert to me, that I perceive the Body of Christ, let us prove this not to be what nature has formed it, but what the BENEDICTION has consecrated it (i)." He says in the same place indeed, that the consecration is made by the words of our Lord: "What do we say (says he) of the divine Consecration itself, where the very words of our Lord and Saviour operate? For that Sacrament, which thou receivest, is made by the word of Christ (k)."

From hence it is plain, S. Ambrose did not place the consecration in the words of our Lord ONLY. It is beyond dispute, that this Saint also supposed it to be, as it really is, *progressive*.

S. John Chrysostom's famous passage in his *homily on the treason of Judas* comes next to be considered. But Mr Bingham, in his *Antiquities of the Christian Church*, has so disrobed it of all the power with which the Romanists used to clothe it for their purpose, that I shall chuse to transcribe the words of that learned author.

"Chrysostom speaks of the consecration after this manner:
It

(g) *Nonvelle Dissertation sur les paroles de la Consecration*: à Troyes, 1723. p. 122. (b) *B. 4. of Faith*, (i) *B. of Init.* chapter 9. (k) *Ibid.*

" It is not man, that makes the Elements become the Body and Blood
 " of Christ, but Christ himself who was crucified for us. The
 " Priest stands fulfilling his office, and speaking those words ; but
 " the power and grace is of God. Christ said, *This is my body* :
 " This word consecrates the Elements. And as that word which
 " said, *Increase, and multiply, and replenish the earth*, was spoken
 " but once, yet at all times is effectual indeed to strengthen our
 " nature to beget children : So this word once spoken, from that
 " time to this day, and until his coming again, perfects and con-
 " summates the sacrifice on every Table throughout the Churches.*
 " The meaning of which (says our author) is not, as the *Roman-*
 " *ists* mistake, that the pronouncing of these words by the Priest is
 " the thing that makes the sacrifice, but that Christ by first speaking
 " those words gave power unto men to make his Symbolical Body ;
 " as by once speaking those words *Increase and multiply*, he gave them
 " power to procreate children. Christ's words are the original
 " cause of the Consecration ; but still prayer, and not the bare re-
 " petition of his words, is the instrumental cause and means of the
 " Sanctification. As Chrysostom himself says plainly in another
 " place, where he attributes the Consecration of the Elements to
 " the Invocation of the Spirit, and the Spirit's descent pursuant to
 " such Invocation. What meanest thou, O man, says he ? when
 " the Priest stands by the Holy Table lifting up his hands to Hea-
 " ven, and invoking the Holy Spirit to come down and touch the
 " Elements, there should be then great tranquillity and silence.
 " When the Spirit grants his grace, when he comes down, when
 " he touches the Elements, when thou seest the Lamb slain and of-
 " fered, dost thou then raise a tumult and commotion, and give
 " way to strife and railing ? (*m*). ' In which words (continues
 " Mr. Bingham) it is plain, *Chrysostom* attributes the consecration
 " to the power of Christ and the Holy Spirit, as the principal and
 " efficient cause ; to prayer and supplication, as the instrumental
 " cause, operating by way of condition and means, to sanctify the
 " elements according to Christ's command, by a solemn Benedic-
 " tion ; and to the words *This is my Body*, and *This is my Blood*,
 " as spoken by Christ in the first Institution, implying a declaration
 " of what was then done and what should be done by his power
 " and concurrence to the end of the world (*n*)."

We now proceed to S. Augustin. The Catechism sends us to
book 4 of the Trinity. But whatever S. Augustin may say in other
 places, which these gentlemen may think favours their opinion or
 rather

(*m*) Chrys. Hom. 32. in Cæmeteris appellationem. t. 5. p. 437. It. de
 sacerdot. lib. 6. cap. 4. p. 93. t. 4. Et de sacerdot. lib. 3. cap. 4. (*n*) Bing-
 ham's Antiq. B. xv. chap. III. § xi.

rather their Church's doctrine, in this his words are against it ; for he says : " We call that the Body and Blood of Christ, which is " taken from the fruits of the Earth, and consecrated BY MYSTICAL PRAYER in a solemn manner, and so received by us unto " Salvation, in memory of our Lord's suffering for us, but which " is not sanctified to be so great a Sacrament but by the invisible " operation of the Holy Ghost."

Hesychius, a writer of the seventh age, *B. 6. upon Leviticus*, is appealed to also by the Trent Catechism. But as they have not given the words, and I have not opportunity of searching them out, and he being a writer of so late date ; among so many early Fathers, his testimony can be of no consequence.

There is but one other writer, that this Catechism has been pleased to send us to, and that is Cyril of Alexandria ; but the Epistle quoted by the Catechism cannot be found : however, in several places of his Works (*o*), he calls the Eucharist *Eulogia*, which is the same as Benediction, and in one passage (*p*), he expressly affirms, that *our Saviour fills his Body with the life giving Energy of the Spirit*.

Having thus shewn what is not, I will hasten to shew what is, the truth of this matter.

Now in order to this let me ask, " whether in a *positive institution*, every part of it is not *equally necessary* to be observed, " especially when there is nothing in the nature of the things themselves, which can produce the effects, but all the benefits we receive thereby, are derived to us upon account of our exact conformity to the Will of him that instituted them ? (*q*). " If so, was it not (to speak softly) a piece of idle temerity to raise this into a controversy ? multiply doctrines which have no use ? But this is a doctrine, not only needless and without foundation, but it is absolutely false. For, *every* part of the ancient Form is necessary, as will appear by and by.

Now our blessed Master's command DO THIS is as much as to say, *Bless the Elements, and do all other acts which I have now done, in remembrance of me*. This Command is for ever obligatory upon the whole Christian Church.

It

(*o*) Gom. in Esa. 25. and often in Glaphyris super Genes. Exod. Levit. (*p*) In Joann. 1. 4. c. 2. (*q*) Append. to Ep. Brett's Divine Right of Episcopacy, p. 190.

It will not be denied by either Greeks or Romans, but that the Eucharist is a Sacrifice, as well as a Sacrament ; Though I must beg leave of them to say, that it is an *unbloody* Sacrifice, an offering of the *Representative* Body and Blood of Christ to God the Father.

* “ It was at the institution of the Eucharist, that our Saviour began to offer himself to his Father for the sins of all men : The sacrifice which he then offered, was his natural Body and Blood, *as separate from each other*, because his Body was considered *as broken*, and his Blood *as shed*, for the sins of the world. But because it would have been unnatural for him to have broken his own Body and shed his own Blood, and because he could not as a living High Priest offer himself when he was dead ; therefore, before he was so much as apprehended by his enemies, he offered to his Father his natural Body and Blood, voluntarily and really though mystically, under the Symbols of Bread and Wine mixed with Water : for which reason he called the Bread at the Eucharist his Body, which was then broken, given, or offered for the sins of many ; and the Cup his Blood, which was then shed or offered for the sins of many.” And this mystical offering of himself was done with *Thanksgiving*, which word it is allowed implies also *Blessing* or *praying for a Blessing*.

Now, according to all the ancient Liturgies we have, and wherein they all agree, and that in conjunction with the Holy Fathers who have had occasion to write upon this subject, the sense of the Catholick Church may be said to be expressed in the following quotation. “ † The consecration of the Eucharist is thus performed : The Priest [for such he must be at least, who pretends to consecrate] after having placed the Bread and mixed Cup upon the Altar, first gives God thanks for all his benefits and mercies conferred upon mankind, especially for those of creation and redemption. He then recites how Jesus Christ instituted this Sacrament the night before his passion, and performs his command of doing what he did. He takes the bread into his hands and breaks it, which broken bread represents the dead body of Christ pierced upon the Cross : He takes the cup into his hands, which cup consisting of wine and water, represents the blood and water that flowed from the dead body of Christ upon the cross. He then repeats our Saviour’s powerful words
“ over

* A Full, True, and Comprehensive View of Christianity, Shorter Catechism, part 2. Lesson 27, p. 74.

† Ibid. Less. 28, p. 75.

“ over them, by which the bread and cup are made authoritative representations or symbols of Christ’s crucified body and effused blood.” Now, by the way, thus far our Saviour’s powerful words or the words of institution, may be said to change the Elements, to set them apart, to make them the body and blood of Christ, that is, his *Representative* Body and Blood, as broken and shed to take away the sins of the world : And this must be what the holy Fathers mean, when they attribute the change to those words. And they are then so far changed, as to be “ in a capacity of being offered to God, and accordingly he [the consecrator] makes the oblation.” For that is another part of the Form of consecration, to which the Fathers frequently refer (*r*), which oblation is “ the highest and most proper act of christian worship : “ After God has accepted of this sacrifice, he is pleased to return “ it to us again to feast upon, that we may thereby partake of all “ the benefits of our Saviour’s death and passion ; in order to “ which, the Priest prays to God the Father to send his Holy “ Spirit upon the Bread and Cup offered to him, that he may en- “ liven those representations of Christ’s dead body and effused “ blood, and make them his spiritual life—giving Body and Blood “ in virtue and power, that the receivers thereof may obtain all “ the benefits of the Institution.” And this is that part of the Consecration, which is called the Invocation : And the Fathers declare for this also (*s*). “ After which the Priest continues his “ prayer and oblation in behalf of the whole world, particularly “ of the Church, Bishops, Clergy, King, and in general of all “ the Faithful, whether living or dead ;” as our Saviour did at the Institution, who offered to God the prayer contained in the seventeenth chapter of St. John’s gospel (*t*).

In a word, all the ancient Liturgies and many of the Fathers plainly shew us, that the Form of offering and consecrating the Eucharist consists of five parts, that is to say, the Thanksgiving, the words of Institution, the Oblation, the Invocation, and the Intercession. And therefore as the Greeks have erred by placing it in the Invocation alone, so have the Latins by saying it is made only by the force of the words of Institution. I might have brought more numerous and more early testimonies in favour of what I have maintained, but I have confined myself to those which the Catechism of the Council of Trent was pleased to refer to, as fancying them to favour the Roman notion : I have brought, even from them, counter evidence, and think enough has been said upon this subject.

C H A P.

(*r*) See View of Christianity : Longer Catechism. part 2. Lesson cvii.
 (*s*) lb. Less cvii. (*t*) lb. Less cviii.

C H A P. XI.

Of Imposing the FILIOQUE.

I SHALL briefly dispatch this subject, because it is not necessary for me to enquire into the doctrinal part of the dispute between the Greeks and Latins upon this head, but by what authority the Latins *impose* their *alteration* of the *ancient* creed? And in order to this I must recur to the history of it. But first I will just observe, that although every Bishop may have the liberty of forming his own Liturgy, provided that he retains all that the Universal Church always retained, and varies only in the *manner* of expression; and though by the same rule different particular Churches, in communion with the *Catholic*, may vary their manner of expressing the Creed or Symbol, which distinguishes them from any heretical party; yet such Bishop and such particular Church must neither add to nor diminish from the Faith. Now adding the *Filioque* is adding to the Creed, nay to the Faith in the sense of the Greeks at least; and therefore by what authority the Latins impose it, is a very necessary enquiry.

When heresies arose with relation to the second person in the Trinity, the Son of God, it was necessary for the Creeds (especially in the East) to be more explicit than the first were, but in words taken from ancient, orthodox, and catholic authors. These Creeds were used as it were in conjunction with the former. Thus the Nicene Creed concluded with barely professing *belief in the Holy Ghost*, establishing the belief of the divinity of the Son being the main thing then aimed at. But when the divinity of the Holy Ghost came to be opposed by other hereticks, the august characters of *Lord and Giver of life, who proceedeth FROM THE FATHER*, were added by the *Constantinopolitan Fathers*. And this was established by the second general council of that city, and in convenient time after received as the catholic doctrine, and the council acknowledged as general by all other branches of the Catholic Church; because nothing was added, but what was consonant to the Faith thereof.

To this article of the Creed, *the procession of the Holy Ghost from the Father*, the Latins in process of time added the word *Filioque*, *And the Son*: The Greeks protested against *this* Interpolation, or as Bishop Pearson expresses it, "Being admonished by the Greeks of that as of an unlawful addition, and refusing to raise it out of the Creed again, it became an occasion of the vast schism between the Eastern and Western Churches." Now when the Constantinopolitans added the words, *who proceedeth from the Father*, (as Bishop Pearson observes) "they spake most warily, using the words of the Scripture, and the language of the Church." And the Creed being received by the *whole* Church of God, the next *general* council at Ephesus decreed, that it should not be lawful to make any addition to it. Yet the *Western* Fathers agitated the question, whether the Holy Ghost did not proceed from the Son as from the Father? and determining that he did, not only declared the doctrine to be true, and added the *Filioque* to the Constantinopolitan Creed as above, but sang it publicly in their Liturgy. This was first done in the Spanish and French Churches, and the matter being referred to Leo III. Bishop of Rome, he absolutely concluded that no such addition ought to be tolerated. And lest the Roman Church should be accused of joining with the Spanish and French Churches in the addition, the same Pope caused the Creed to be publicly set forth in the Church graven in silver plates, one in Latin and another in Greek, in the same words in which the Council of Constantinople had first penned it.

This was the great and prudent care of Leo III. that there should be no addition made to the ancient Creed, *authorised by a General Council* and received by the whole Church; and by this means he quieted all distempers for his time. But in the time and by the power of Nicholas the first, these tables were neglected, and the *Filioque* added: Tho' by the activity of Photius, Nicholas was condemned for it.

Now this is particularly to be observed, that the Latin Church added *Filioque* to the Creed contrary to a *General Council*, which had prohibited *all* additions, and that without the least pretence of the authority of another council. And so the schism between the Latin and the Greek Church began and was continued, never to be ended till the words *And the Son* or *Filioque* are taken out of the Creed (*a*).

Now without entering into the doctrinal part of the controversy, I must conclude, that this addition is a tyrannical imposition and

(a) See Pearson on the Creed, Art VIII. and Dr. Berriman's Sermons at Lady Moyer's Lectures.

and usurpation of authority in the Latins, and that the schism lies at their door. For the article, as expressed by the Greeks, might have been professed by the Latins, because it did not expressly condemn their notion of proceeding from the Son also, which might have been still left as an undetermined point, freely to be agitated *pro and con* : but not so the Latin article ; for that turns it into a point of Faith, without any necessity for so doing, and is certainly schismatical.

C H A P. XII.

Of not using Trine Immersion in
BAPTISM.

THE reader will remember with me, how zealously the Roman Church (as we produced her in the beginning of this tract) decrees for the *unanimous consent of the Fathers* ; and that it is by Antiquity, Universality, and Consent, that we are trying this cause ; the contending parties concerned in the issue, having, as is there shewn, *all* agreed to be tried by it.

But have not these Romanists or Latins, for it is them we are now concerned about, have not they in this point also departed from the ancient doctrine ? Do the Fathers *unanimously* agree, that “ whether Baptism be performed by *one single washing*, or “ with a *threefold pouring* of water on the Baptized, it is not “ to be thought of any moment ? ” So the Catechism of the council of Trent orders the Curates to teach their Faithful, and that conformable to the Ritual (*a*).

Not so the Holy Fathers : for though they allowed the Baptism of those, who had been baptized by aspersion or sprinkling, to be so far valid as that they did not care to reiterate it ; yet some of them, particularly S. Cyprian, (as we shall see by and by) spoke but dubiously of it, and was for allowing scrupulous persons a liberty to have it repeated.

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But

(a) Catechism, part II. § 27.

But what their *sentiments* were, will appear as we produce their *testimonies* to clear the *matter of fact*, as to the *Church's practice*, which is what we are most concerned about. To begin then :

S. Barnabas, or the epistle under that name A. D. 75. has these words : “ blessed are they, who putting their trust in the
“ cross, *descend* into the water ; for they have their reward in
“ due time :———We *go down* into the water full of sins and
“ pollutions ; but *come up* again bringing forth fruit, &c. (b)”

Hermas A. D. 94. says :———“ For before a man receives
“ the name of the son of God, he is ordained unto death ; but
“ when he receives that seal, he is freed from death, and af-
“ signed [delivered] unto life. Now that seal is the water of
“ Baptism, *into which men go down* under the obligation unto
“ death, but *come up* appointed unto life (c).”

The Apostolical Constitutions, which were probably collected together before the year of our Lord 150, speaking of those who were to be baptized, order the Bishop or Presbyter to (d) baptize them *in* the water, where *baptizing* cannot be any thing but *dipping* ; and to shew that it is so, in the very next chapter it is said, (e) that “ the Descent into the water signifies the
“ dying together with Christ, and the Ascent out of the water
“ the rising again with him.” And the 50th of the Apostolical Canons stands thus : “ If any Bishop or Presbyter does not per-
“ form the three immersions of the one initiation, but one im-
“ mersion given into the death of Christ, let him be deposed.”

Tertullian before A. D. 200. describing the manner of baptizing in his time, says : “ the person [to be baptized] was
“ brought down into the water without any new ornament or
“ sumptuous preparations and *dip*———(f).” And again (g) :
“ There is no difference, whether a person be washed in the sea
“ or in a pool, in a river or a fountain, in a lake or in a chan-
“ nel ; nor is there any distinction to be made, between those
“ whom John *dip* in Jordan, and those whom Peter *dip* in
“ the Tyber unless it be supposed that the Eunuch whom Philip
“ [tinxit] *dip* in the water, which they happened to meet with
“ on the road, thereby obtained more or less salvation.” And
in

(b) Epist. of S. Barnabas, A. Bp. Wake's translation, p. 180, 181.
(c) Shepherd of Hermas B. III. simul 9. § 16. Wake's transl. p. 322.
(d) Apost. Const. B. 3. c. 16. (e) Ibid. c. 17. (f) Treatise
of Baptism, c. 2. (g) Ib. c. 4.

in another place (*b*) he mentions Trine Immersion, among the immemorial customs and traditions of the Church.

S. Cyprian is the next Father we shall produce. I said of him above, that he spoke but dubiously of baptism performed by sprinkling or pouring, which manner of baptizing, as we shall now see, was chiefly, if not only, used in the *Clinick baptisms*; for I must own, that I do not think, “that the Jaylor and his Family, who were baptized by S. Paul in haste, the same hour of the night that they were converted and believed, are reasonably supposed to have been baptized by affusion:” as has been argued from its being “hardly to be thought, that such an exigency, they had water sufficient at hand to be immersed in.” For, as bathing was so common a custom among the Jews, it is hardly to be thought, that he, *viz.* the Jaylor, was without a Bath or Cistern; as an ingenious Anabaptist has, I own, rightly enough observ’d (*i*). But to return to S. Cyprian, who, I say, speaks dubiously of it, as practised out of *urgent* necessity upon those *Clinicks*, who had foolishly deferred their baptism, till they lingered on their death-beds: one Magnus doubteth of the validity of these Baptisms, and for this reason because Immersion was the proper manner of its being performed: “Indeed (says Mr. Bingham) the Church was so punctual to this Rule, that we never read of any exception made to it in ordinary cases, no not in the baptism of infants;” therefore Magnus applies to S. Cyprian for his judgment in this case, and the Father in his answer says: “You have moreover, my dearest son, asked my opinion of those, who in a time of sickness receive the grace of God, whether they are properly to be esteemed as Christians, because they are not washed but only sprinkled with the saving water? in which particular I would by no means be understood as taking upon me to judge for others, or to restrain them from the free use of their own judgment, or from acting according to it.” And then the Father goes on, with great modesty, to deliver his opinion, that these Clinick-baptisms *might* be allowed. But a little after, as if dubious of his own arguments, adds: “Or if any one is persuaded, that men in such circumstances, have really nothing conferred upon them, because they are only sprinkled with baptismal water, and that all which is done for them in that way, is without effect, let them then run no further *risques*; and therefore if they recover, let them *e’en* be baptized.” And after some more of his private reasoning, he thus

(*b*) Of the Soldiers crown, c. 3,
 12 David Ruffin, p. 123, 124.

(*i*) See Joseph Stennett’s answer

thus concludes : " Thus, my dearest son, I have delivered my own opinion to you, and returned such an answer to your question, as my slender abilities have enabled me to give ; yet I would not be understood, as prescribing to any one, or as hindring any Bishop from such a determination upon this point, as shall seem to himself most reasonable ; since each of us must account to our Lord for his own administration ; according to what the blessed Apostle S. Paul hath written in his epistle to the Romans, saying : *Every one shall give an account for himself ; let us not therefore judge one another.* My dearest son, I heartily wish your welfare, and take my leave of you." I have transcribed this from Dr. Marshall's translation of our martyr, who upon the words, *as shall seem to himself most reasonable*, has the following note. " Here we may observe our author's modesty, and withhold infer — That this question concerning the validity of disputed baptisms, was all along considered as a point of discipline ; or at most of such doctrine only, in which there was room for a diversity of opinion and practice."

Now suppose this to be allowed in cases of *urgent necessity*, like this our martyr pleads for, what shall we say to that particular Church, which without any such necessity, and, as we see, against the current of antiquity, practises contrary to the Catholic Church, and *teaches men* (that they may do) *so* ?

" But (to borrow Mr. Bingham's words (k)) I must observe farther, that they [the Ancients] not only administered baptism by immersion under water, but also repeated this three times. Tertullian speaks of it as a ceremony generally used in his time : *We dip not once but three times, at the naming every person of the Trinity.* The same is asserted by S. Basil, and S. Jerom, and the author under the name of Dionysius, who says likewise, that it was done at the distinct mention of each person of the blessed Trinity. S. Ambrose is most particular in the description of this Rite : *Thou wast asked, (l) says he, dost thou believe in God the Father Almighty ? and thou repliedst, I believe, and wast dipt, that is buried. A second demand was made, dost thou believe in Jesus Christ our Lord, and in his cross ? thou answeredst again, I believe, and wast dipt. Therefore thou wast buried with Christ. For he that is buried with Christ, rises again with Christ. A third time the question was repeated, Dost thou believe in the Holy Ghost, and thy answer was, I be-*
lieve.

(k) Antiq. B. XI c. II, Sect. 6,
 l. 2. c. 7.

(l) Ambros. de Sacramentis.

"*lieve. Then thou wast dipt a third time, that thy triple confession might absolve thee from the various offences of thy former life.*" Thus far from Mr. Bingham, who does indeed say in his next section, that "*the original of this custom is not exactly agreed upon by the ancients. Some derive it from Apostolical tradition; others from the first institution of baptism by our Saviour; whilst others [he is pleased to say] esteem it only an indifferent circumstance or ceremony, that may be used or omitted without any detriment to the sacrament itself, or breach of any divine appointment.*" Now this learned author observes that Tertullian, S. Basil, and S. Jerom reckon it of Apostolical Tradition, and that S. Chrysostom seems to make it a part of the first institution; that Theodoret was of the same opinion, as was Pope Pelagius, nay, he advances up again to the author of the apostolical canons, and says, "*It is plain, all these writers thought this a necessary circumstance from our Saviour's institution.*"

But then he begins his next section in these soft words; "*Yet there happened a circumstance in the Spanish Churches in after ages, which gave a LITTLE turn to this affair.*" And, pray, what was that? Why, in short, Pope Gregory the Great was, for prudential reasons, for allowing a contrary custom: and indeed a Spanish Council, in this seventh century, did allow it; but the more ancient and general practice of the Church still prevailed after this Council. Now the letter, which Gregory wrote upon this subject, is all that can be opposed to so great a cloud of witnesses; and therefore it may well be called *a little turn* to this affair: And this epistle of Gregory to Leander is all the authority, that the Trent Catechism has referred us to: How weak is their strength! A certain writer of their own has these words: (m) "*As to those, who were baptized in their beds, and who were called Clinicks, we find from History, that they carried them to some Bath that was near, to make them descend into it like the rest, unless their weakness was so great as not to permit it; and then they were contented with only pouring water over their whole body.* — When persons to be baptized were entered into the Baptistry, they plunged themselves *three times* in the water. Anciently *three immersions* were required. The 50th Canon of the Apostles, S. Basil, Tertullian before him, &c. say so; and it seems to have been even an *Apostolical Tradition.*"

Tho' I have been already more prolix, than I at first intended,

(m) D: l' ancienne Coutume de prier debout: Tom. 1. p. 26., 164.

tended, upon this head; yet I must beg leave to introduce a concession from the late ingenious *Monſieur Boſſuet Biſhop of Meaux* (n). “ To baptize (ſays this Prelate) ſignifies to plunge, “ as all the world agrees. This ceremony was taken from “ the purifications of the Jews: and as the moſt perfect purification conſiſted in being entirely plunged in water; Jeſus “ Chriſt, who came to ſanctify and accompliſh the moſt ancient ceremonies, was pleaſed to chooſe this, as the moſt “ ſignificant and moſt ſimple, to expreſs the remiſſion of ſins “ and regeneration of the new man.—The baptiſm of S. “ John Baptiſt, which ſerved as a preparative to that of Jeſus “ Chriſt, was performed by *plunging*. The prodigious multitude of people, which flocked to that Baptiſm, made S. John “ chooſe the places about Jordan, and among thoſe the country of Enon near Salim; becauſe there was much water “ there, and a great facility of plunging the men, who came “ to conſecrate themſelves to penitence by that holy ceremony.

“ When Jeſus Chriſt came to S. John, to raiſe Baptiſm to “ the moſt marvellous efficacy by receiving it; the ſcripture “ ſays, that he *came out of and roſe from the waters of Jordan*, to ſhew that he was plunged all over in them.

“ It does not appear in the Acts of the Apoſtles, that the “ three thouſand and five thouſand, who were converted by “ the firſt ſermons of S. Peter, were baptized in any other “ manner. Nor is the great number of converts any proof, “ that they were baptized by aſperſion or ſprinkling, as ſome “ have conjectured. For, beſides that nothing obliges us to “ ſay, that they were all baptized on the ſame day, it is certain that S. John Baptiſt, who baptized no leſs a number, “ ſince *all Judea* flocked to him, yet baptized them by Dipping: And his example ſhews us, that to baptize a great “ number of men, places muſt be choſen where there is much “ water. Add to this, that the baths and purifications of the “ ancients, eſpecially thoſe of the Jews, rendered that ceremony eaſy and familiar at that time. In ſine, we read not “ in the Scripture, that they baptized otherwiſe; and it may “ be ſhewn by the Acts of the Councils and the ancient Rituals, “ that for *thirteen hundred years* Baptiſm was thus performed “ throughout the whole Church, as far as poſſible.” Thus far this Romiſh Prelate, by way of apology for taking away the Cup in the Eucharift, and as an *Argumentum ad hominem* againſt the Proteſtants.

But

(n) *Traité de la Communion ſur les deux eſpeces*, part. 2. Sect. 1, 2.

But let us hear, how a Protestant of his own country, supposed to be M. L'Arroque, answers these allegations, or rather answers the author by honestly allowing them. "I add (says he) to the reasons of Monsr. Bossuet, that Baptism is an external mark that we are willing to die to sin and the world, and to have part in the death and burial of Jesus Christ. S. Paul says, that *by Baptism we are buried with him*; which shews, that they plunged the Faithful in water, to represent by that a kind of death and burial. I further say, that S. Paul calls it by a name, which properly signifies a Bath, (*Tit. iii. 5.*) when he says, that God has saved us by the washing of regeneration (*o*)."—As to the Protestants having changed Dipping into Sprinkling, he thus answers: "It is true, that hitherto the greatest part of them baptize only by Asperision, *but it is assuredly an abuse*; and That practice, which they have retained from the Church of Rome without duly examining it, as well as many other things which they still retain, *renders their Baptism very defective*. It corrupts both the Institution and the Ancient use of it, and the relation it ought to have with faith, repentance, and regeneration. The remark of M. Bossuet, that Plunging was used for thirteen hundred years, very well deserves their most serious reflection, and our acknowledgment that we have not enough examined what we have retained from the Roman Church. And seeing now her most learned Prelates teach us, that it was She who first abolished an usage, authorized by so many strong reasons and so many ages; she has done very ill in this matter, and we are obliged to return to the Ancient practice of the Church and the Institution of Jesus Christ. I do not say, that Baptism by Asperision is Null: I am not of that sentiment. But it must be acknowledged also, that if Asperision does not destroy the Substance of Baptism, it alters and corrupts it in some manner: It is a Defect, which spoils the Lawful Form of it. (*p*)"

It will be but reasonable, before I leave this head, to take notice of the Fond Mothers fears of their children suffering by this custom in this cold climate. I might, to satisfy them, urge the authority of Sir John Floyer a learned Physician, who has written expressly upon this subject, to shew the benefit of Cold Immersion to children, which is now known to be the best remedy for the Rickets: but I hope their fears will be removed when I assure them, that in a certain Church in the kingdom of England (of which more hereafter) I have seen Infants of three months, three weeks, nay three days old, baptized with Trine Immersion at Easter, which is often a cool time of the year, without the least harm or detriment accruing to them thereupon.

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(o) Reponse au Traité de M. Bossuet, touchant la Communion sous les deux especes, Partie I, p. 24. (p) Ib. p. 25.

Let my soul then be with That Church, which wanting no authority administers this ordinance of Christ, as he was pleased to institute it, and the good Fathers in the Primitive Church practised it.

C H A P. XIII.

*Of departing from the practice of praying
Standing on Sundays, and on the fifty
days between Easter and Whitsuntide.*

TO try this practice by our Rule, we begin with the Apostolical Constitutions, where are these words : (a) " Take care, O Bishop, to advertise the people to resort to the assemblies on the Lord's day. For what pretence can he have, who neglects to be with others upon that day, on which we use to pray three times Standing, in memory of him who rose from the dead the third day ? " And again the new baptized person is ordered (being turned towards the East) (b) to " stand and say the prayer which our Lord taught us ; " because by his Baptism he was become one of the Faithful, and was entitled to all their privileges, so long as he kept his station, and did not deserve to be reduced to any of the degrees of the state of Penitents : And to pray Standing on all Sundays, and between Easter and Whitsuntide, was one of those privileges. Now this season was formerly the only time for the publick administration of Baptism. In the same Constitutions, after the Catechumens and Penitents are dismissed, it is said : (c) " Let the Sacrifice follow, all the people Standing and praying silently. He, (say these Constitutions in one of the places just mentioned) who is truly risen with Jesus Christ, ought necessarily to pray Standing ; because he, who is raised up, stands upright : Let him therefore, who was dead and is raised with Christ, stand up."

S. Justin Martyr says : (d) " On the day called Sunday, after reading

(a) Apost. Constit. B. 2. c. 59. (b) B. 7. c. 44. (c) B. 2. c. 57. (d) S. Justin Mart. Apol. 2, which ought to be called the First.

“ reading the Scriptures and explaining them, [*that is after the Lessons and Sermons*] we all rise up, [*it seems then, some were allowed to sit at these*] and prayers are made, and then Bread and Wine and Water are offered.” The book, called *Questions and Answers to the Orthodox*, is allowed not to be S. Justin’s: It contains an hundred and forty six questions; and be the Author who he will, the book is Ancient. The hundred and fifteenth Question is as follows: “ If it be more pleasing to God to pray Kneeling than Standing, and if those who pray Kneeling, are more likely to prevail with the divine compassion; why do Christians, when they pray, not Kneel on the Lord’s day, and from Easter to Pentecost? And from whence did such a custom gain admittance among the Churches? ” The answer given is this: “ Forasmuch as we ought to remember both our fall by sin, and the grace of Christ by which we rise again from our fall; therefore we pray Kneeling six days as a symbol of our fall by sin, but our Not kneeling on the Lord’s day is a symbol of the Resurrection, whereby through the grace of Christ we are delivered from our sins, and from death which is mortified thereby. And this custom took its original from the times of the Apostles, as S. Irenæus says in his book concerning Easter, wherein he also makes mention of Pentecost, during which time we kneel not, because it is of the same nature with the Lord’s day, according to the reason which has been given.” If S. Irenæus’s book had not been unhappily lost, it might have afforded us more to the same purpose: However, we have this testimony, that this custom came from Apostolical Tradition.

Tertullian makes use of this ancient custom to prove the authority and obligation of Unwritten Tradition. He shews that there are many things, of which we find nothing in Scripture, which are established and fortified by Tradition only, which however we are not allowed to neglect. He gives us a long list of this sort of practices, which are only founded upon Tradition; and speaking of this, which we are examining, he says: (e) “ We count it a crime to fast or kneel on the Lord’s day: We enjoy the same privilege from Easter to Pentecost.” And then he adds: “ If you require a command in Scripture for these usages, you will find none: the practice stands upon the bottom of Tradition; it is confirmed by Custom; and one generation follows it upon the credit of that which went before.”

S. Cyprian makes use of this custom of praying Standing, as a practice which serves to raise our hearts to God. He calls his christian reader to remember, that when the Priest, in the beginning of the Eucharistical Sacrifice, says: *Lift up your hearts*; and

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they

(e) Tertullian de corona militis or the Soldier’s crown, chap. 3.

they answer, *We lift them up unto the Lord* ; their minds and hearts should truly be represented by the situation of their bodies. (f) " When we stand praying, (says he) we ought to watch and apply ourselves to prayer with all our hearts. Let all carnal and worldly thoughts be far from us. Let not our mind be then employed, but upon him to whom we pray. Therefore the Priest, before he begins this prayer, disposes the minds of the Faithful, by saying *Lift up your hearts*, that the people who answer *We lift them up unto the Lord*, might be admonished by that to think only of the Lord."

S. Peter of Alexandria, in the last of his fifteen canons made in the beginning of the fourth century, says: " We celebrate the Lord's day as a day of joy, because on it our Lord rose from the dead, and we are taught not to kneel on that day."

Eusebius of Cæsarea, reported in the Chain of the Greek Fathers by Corderius, has these words: " The Hebrews have yet a feast much more solemn, and that is Pentecost. We have also a like one, but much more celebrated, in memory that being raised with the Lord, we are made partakers of his glory; and therefore we neither kneel nor fast during that feast, that we may incessantly have before our eyes the idea of that repose, which we are to enjoy in heaven."

S. Hilary of Poitiers, in the preface to his Commentary upon the Psalms, says: " The Apostles solemnized that feast of feasts with this ceremony, that during all the days of the Quinquagesima, no one was allowed to worship kneeling, nor to trouble by the sorrow of fasting the joy of that grand festival, which is the image and symbol of glory. The same ceremony is also ordered to be observed on Lord's day."

The passages already produced are more than sufficient to prove, that this ancient practice comes recommended by the rule which we are tied to follow, as an Apostolical Tradition, teaching the Church the best manner of celebrating the most joyful festivals of our Redeemer's triumphant Resurrection, Ascension, and Mission of the Holy Ghost; his leading captivity captive, and giving gifts unto men. But if the reader is desirous to see it treated more at large, let him consult the French book (g) here under cited, and above referred to, where he will find proved in a convincing manner and beyond reply, That this custom has been an usage received and practised during more than twelve hundred years in all churches of the world, taught by Holy Fathers Greek and Latin, observed at

(f) S. Cyprian's Treatise of the Lord's prayer, § 19. It is p. 151 in Dr. Marshall's Translation. (g) *Coutume de prier debout*, 2 Tomes: à Delft, 1700.

at this day in the Oriental Churches; and that it is of the number of the usages, which stand upon the authority of Antiquity, Universality, and Consent, and of which we cannot find the original in any council or ecclesiastical law, and which may therefore with the Fast of Lent, the observation of the Lord's day, &c. be truly called an Apostolical Tradition. The unprejudiced reader will find all this shewed at large by this most learned writer, who being so fully convinced of it, has proved it in such a manner as to put it beyond all dispute; but the reader, the unbiassed reader, will also plainly see how the author labours to excuse his own Church for, or rather to vindicate it from, having departed from this (let me say) *necessary* practice; which did not lose much ground till the dark and ignorant ages, the thirteenth and fourteenth centuries, when the adoration of the Eucharist crept into use.

Not staying to enlarge upon this, I shall only just observe from my author, that Walafride Strabo in the year 845, speaking of the different usages of particular Churches, observes that of all the Western Churches, there was none wherein Kneeling in the [Eucharistical] office was more frequent, than in the Scottish Churches. These Churches, says Strabo, chose singularly to pray Kneeling. But lest we should think, that praying Standing was not in use in these Churches, which almost continually prayed Kneeling; or should at least imagine, that it was free for each one to do as he thought proper, not being tied by the Canons and Laws of the Church; the same Strabo fails not to shew, that whatever inclination the Scottish Churches had for Kneeling, yet they always excepted Sundays, Holydays, [*observe by the way, that Holydays in the general were not added, till about the sixth century*] and the season of Easter. Publick Penitents only were to kneel by the Canons (*b*). Now a late learned Prelate of the suffering Church of Scotland, in a posthumous piece published A.D. 1744, entitled, *The Ancient Liturgy of the Church of Jerusalem, being the Liturgy of S. James freed from all later additions, with an English translation and notes*, has added by way of appendix, proper rubricks; and, among others, has this: "Note, that all Lord's days, and during all the time between Easter and Pentecost, the Faithful are not to kneel but to Stand at prayer, in memory of our Lord's resurrection"; and then refers to *Tertull. de Coron. c. 3. Concil. Nicen. i. can. 20. and Beveridge's notes upon it*. And if the remnant of the Scottish Church will adopt this Ancient Liturgy as now published, and restore also Infant-Communion, (there being no doubt of her keeping clear of the Regale) she will deserve the Right hand of fel-

(b) Coutume de prier debout tom I. p. 279, 280.

fellowship from the most pure Church upon earth, and will follow after Catholick Unity, the way to which is already opened by a particular Church in England, of which I shall speak in the conclusion of this tract.

In the mean time I must beg leave to infer, that if there were no other objection against the Roman Church, her inconsistent rubricks and practice with regard to this usage, would oblige me to prefer the Particular Church here hinted at. However, for answer to objections against the usage, I refer to the French book above quoted ; for though the author cannot prove his own Church in fact to hold and practise it, yet he has proved that *All* Churches ought to do so. For, as he rightly observes, (i) “ We “ always run a risk, when we are led by our own private devo- “ tion. Humour and caprice have most frequently a greater part “ in that, than true zeal.” And therefore he might well ask, as he had done in his foregoing page, the following question : (k) “ In fine, ought we not to have for [Antiquity] such views of “ veneration and respect, as we ought never to depart from but “ upon extreme necessity ? ” To which I shall beg leave to add another query : What Necessity can justify a departure from what the universal Church has practised as an apostolical tradition for more than twelve hundred years ?

(i) Ibid. p. 273.

(k) Ibid. p. 272.

C H A P. XIV.

Of disregarding the Apostolical Precept of abstaining from eating Blood.

THE practice argued for as necessary in the last Chapter, is built upon Tradition only, but such as is a clear proof of its being Apostolical ; and that concludes it in one sense *divine* : but the prohibition we are now going to speak of, will lay claim to *divine authority* in the strictest sense of the word : For to abstain from eating Blood was a command given by God Almighty himself, if not to the first man

man of the old world Adam, yet without dispute to Noah, *the last of the foregoing and first of the succeeding generations.*

It seems quite plain, that though God gave the Antediluvians dominion over the fish and fowl of the sea and air, and every living thing that moved upon the earth; yet they were not to eat, save of the herb of the field, and of the fruit of the tree. "God said, Behold, I have given you every herb bearing seed [*or grain*], which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed: to you it shall be for meat (*l*)". Not even the *flesh*, much less the *blood*, of animals was as yet allowed. After the fall, God speaking to Adam, said: "Thou shalt eat of the herb of the field: in the sweat of thy face shalt thou eat bread: (*m*)" where *bread* is certainly limited by the foregoing words, and means bread made of the herb of the field, not bread taken in that extensive sense which it has in some places, and particularly in the Lord's prayer.

Mr. Boyer has observed from Ovid, (*n*) "that the wisest of the Heathen world had a notion, however they came by it, that in the Golden Age men did only eat of the fruits of the earth, and that it was a wickedness to feed upon the flesh and blood of animals." It is highly probable, that the Heathens had this notion from the remains of a Tradition, which had been current among the Antediluvian Patriarchs as from God himself. "And every body knows (as Monsieur Fleuri (*o*) observes) that to this day the Bramins in the Indies neither eat nor kill any kind of animals; and it is certain, they have so lived more than two thousand years."

But after the flood God was pleased to give Noah and his descendants "the beasts of the earth, the fowls of the air, and all that moved upon the earth, with the fishes of the sea, every moving thing that lived, into their hand was it delivered to be to them for meat, even as the green herb: But flesh with the life thereof, which is the blood thereof, (*says God*) shall ye not eat (*p*)."

And how solemnly is this law pressed again by Moses the servant of JEHOVAH, the name by which God said he would be made known, or which should be his memorial to all generations?
"And

(*l*) Genes. i. 29. (*m*) Genes. iii. 18. 19. (*n*) Apostolical Decree at Jerusalem still in force, p. 7. (*o*) Mœurs des Israélites, p. 135. Paris 1712. (*p*) Genes. ix, 2, 3, 4.

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, *that eateth any manner of blood*; I will even set my face against that soul that *eateth blood*, and will cut him off from among his people.——
 "No soul of you shall *eat blood*; neither shall any stranger, that sojourneth among you, *eat blood*.——Ye shall *eat the blood* of no manner of flesh.——Ye shall not eat any thing with the *blood*.——Only you shall not eat the *blood*, you shall pour it on the earth as water.——Only be sure, that thou eat not the *blood*:——thou shalt not eat it, thou shalt pour it on the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of Jehovah (7)."

In the New Testament we find, that *it seemed good to the Holy Ghost and the Apostles of Christ*, assembled in Council, to oblige the brethren to *abstain from blood as a necessary thing*. It has indeed been supposed by Dr Hammond and some other learned men, that because this apostolical decree only says, that S. James's sentence was, that those who from among the Gentiles were turned unto God, should be written to; ~~they might therefore understand, that no more was laid upon them than to abstain from meats offered to idols, things strangled, and blood,~~ and that because the letters sent were only directed *To the brethren of the Gentiles in Antioch, Syria, and Cilicia*, whom the Objectors imagine to be such as were before Profelytes of the Gate, therefore the command seems by this not to be given to *All the Gentile converts*; and consequently it was, as these would argue, to continue no longer than the Jewish temple and Government subsisted, and therefore that the Prohibition does not affect us.

On the other hand Dr. Delany (r) argues from S. Paul's preaching at Antioch, that he preached to the idolatrous Gentiles as well as to the Profelytes. But, even supposing that Antioch in Pisidia, not in Syria, was the place where the apostle delivered that sermon, Acts xiii. and further supposing the sermon, in consequence of that, not applicable to the idolatrous Gentiles; yet, as Mr. Boyer (s) contends, still it appears plainly evident, that S. Paul and S. Barnabas did not only preach to, but made converts among, the Idolaters in this their first mission to the Gentiles, and that too by the order of the Holy Ghost.

Now, because S. Paul and S. Barnabas coming to Paphos and preaching to the Proconsul, found with him 2 certain forcerers
a Jew,

(7) Levit. xviii. 10, 12, 14. xix. 26. Deut. xii. 16, 23, 24. 25.

(r) Revelation examined with Candour, vol. 2. (s) Apostolical Decrees at Jerusalem still in force, p. 21.

a Jew, therefore some conclude this Proconsul, Sergius Paulus, to have been a Profelyte of the Gate; but to others it seems more probable, that he was an idolatrous Gentile, from his being made Governor of Cyprus, it being hardly to be supposed, that the Romans would confer that honourable post on any but one of their own country and religion. And then as to the direction of the decree, did not S. Paul and S. Silas go through the cities of *Lycaonia*, and deliver them the decrees for to keep? And can it be doubted, that they did the same in *Phrygia*, and in the region of *Galatia*, throughout which they went? “And if the decrees” were obligatory upon some of those Christians, to whom they were not at first immediately sent, why not upon all Christians throughout the world? (c)”

But are not S. James's words, (d) *as touching the Gentiles who believe*, plain words without any exception? And if the Law distinguishes not, who is he that does? Again, no passages in S. Paul's epistles to the Corinthians written A. D. 57. or in that to the Romans A. D. 58. can be supposed to repeal the Apostolical decree made at Jerusalem, because S. James's words to S. Paul just mentioned, wherein he declares the decree in full force, were spoken A. D. 62, several years after the writing of those epistles.

As to the other little objections against the binding force of this Apostolical decree, I suppose they cannot be thought of much weight by those, who have read, after Dr. Delany's Dissertations, Mr. Boyer's Tract upon this subject.

Leaving then the Scriptural, I will proceed to the Traditionary part of the argument, and bring this case also to the test of the rule, which we are engaged to follow. Mr. Boyer has given the testimonies of the Fathers in their original languages for the learned readers, but for the unlearned they must appear in Translation. We shall be content with some of his many passages.

And first shall come (in Mr. Whiston's translation) the Apostolical Canons, *E. S. Can. C3.* “If any Bishop, or Presbyter, or Deacon, or indeed any of the sacerdotal catalogue, eats *flesh with the blood of its life*, or that which is torn by beasts, or which died of itself, let him be deprived: for this the Law itself has forbidden. But if it be one of the Laity, let him be suspended [from Communion.]”

L

S. Justin

S. Justin Martyr's Dialogue with Trypho, the Cologne edition in the original Greek quoted by Mr. Boyer, p. 237. is thus in English : " For that righteous Noah was permitted by God to " eat of every animal, *excepting flesh with the blood which is* " *sufficated*, you have an account given you in the book of " Genesis."

Eusebius's Ecclesiastical History (iv) represents Biblias the Martyr thus pleading : " How should such persons eat little children, " for whom it is unlawful to eat the blood even of irrational crea- " tures ?"

S. Clement of Alexandria says : (x) " It is not lawful for " Men to touch Blood."

Tertullian's Apologetick in Mr. Reeves's excellent translation runs thus : (y) " For shame therefore blush when you meet a " Christian, who will not endure a drop of the Blood of any " animal among his viands ; and therefore for fear any should " be lodged among the entrails, we abstain from things strangled " and such as die of themselves.—— Among other experi- " ments for the discovery of Christians, this is one, to present " them with Blood Puddings, as very well knowing our opinion " about the unlawfulness of eating Blood."

Origen's words in English are : (z) " But as there would be " in all that [*of the clean and unclean meats of the Jews, and* " *of Christians giving scandal by eating meats offered to idols*] " some obscurity, which would want to be cleared up, the A- " postolies of Jesus and the Presbyters jointly assembled at Anti- " och, and the Holy Ghost with them, as themselves speak, " judged it proper to write an epistle to the Faithful among " the Gentiles, to forbid them to eat of those things only from " which they said it was *necessary* to abstain, which are *things* " *offered to idols, things strangled, and blood*. For as to things " offered [*or sacrificed*] to idols, they are sacrificed to demons ; " and a man who belongs to God, must not *partake of the table* " *of demons*. With regard to things strangled, as the blood is " not taken out, and as we hold that blood is the food of dæ- " mons, our religion forbids us the use of them, lest we should " have

(iv) E. v. c. 1. in the English Translation printed at London 1729. pag. 71. (v) Pedagoge, Book 2. Let it be observed by the way here, that S. Clement says, it is ridiculous to suppose, that these words of S. Paul *What is sold in the market, eat, &c.* are a repeal of the Apostolical Canon. (y) Reeves's Apologies, vol. 1. p. 207. (z) Origen against Celsus, B. 8. p. 537. in the Original, in Bonherkau's French Translation in 4to, p. 334.

“ have the same food with demons : (a) For it might happen
 “ that at the time we were eating of things strangled, some one
 “ of these spirits might also feed on it with us. What we
 “ have now said of things strangled, may easily be applied to
 “ Blood, from which we abstain for the same reason.”

Minucius Felix's testimony in his Octavius shall be given in
 Mr. Reeves's translation. (b) “ Put for Christians, as we think
 “ it unlawful to be spectators of your bloody fights, to cannot
 “ we endure to hear of them : and we have so much aversion to
 “ human blood, that we will not so much as taste of the flesh
 “ of beasts, if we know that there is any thing of blood in
 “ it.”

Let this suffice for the Fathers ; and now we will proceed to
 the Council of Gangra, canon 2. The words in Mr. Johnson's
 Clergyman's Vade Mecum are : (c) “ If any one condemns him
 “ as one that has no hope, who eats flesh with piety and faith,
 “ if he abstain the while from blood, and things strangled, and
 “ offered to idols, let him be anathema.”

The second Council of Orleans A. D. 538. says : “ Let those
 “ Catholicks be forbidden the Churches, who eat of any thing
 “ killed by the bites of beasts, or which died of any distemper, or
 “ which was suffocated by chance.”

The sixth General Council in Trullo, canon 67. A. D. 692.
 decrees, (d) “ that abstaining from blood and strangled animals
 “ be enjoined upon pain of deposition to the Clergy and excom-
 “ munication to the Laity.”

Nay, down as low as the ninth century, the 64th canon of
 the Council of Worms, held in the reign of Lewis the Pious,
 who began to reign A. D. 816. runs thus : “ It is lawful to eat
 “ an animal wounded by beasts and tasted by them, if a man
 “ first killed that animal ; but if it was dead first, let its flesh be
 “ thrown away.” And the 65th canon is thus worded : “ A-
 “ nimals, which are torn by wolves and dogs, are not to be
 “ eaten ; nor a stag or goat, if found dead ; but hogs which have
 “ tasted man's blood, may be eaten ; but those which have torn a
 “ dead body, and eaten of it, the flesh of those it is not lawful to
 “ eat, till they have been lean a year after. But fishes it is lawful
 “ to eat, because they are of another nature ; but birds and other
 “ animals, if strangled in nets, are not to be eaten.”

L 2

I do

(a) Origen had no notion of the modern opinion, that this abstinence
 was temporary on account of the Jewish proselytes. (b) Reeves's Apo-
 logics, vol. 2. p. 148, 149. (c) Vol. 2. p. 81, 82. (d) John-
 son's Clergyman's Vade Mecum, vol. 2. p. 280.

I do not produce this last Council for the wisdom of its determination, nor do I pretend to understand the meaning of its distinctions; but I cite it only to shew, that as yet even in this age, when learning was at a low ebb, this tradition was not obliterated. "The emperor Lewis the Pious, with Charlemagne and Charles the Bald, &c. made it a point of religion to regulate by their august and imperial laws the ecclesiastical matters of their kingdoms, and yet without confounding the sacerdotal with the imperial rights—the necessities, which the French and German Churches then lay under, required the assistance of these great princes: (e)" And let that be an excuse for the inaccuracy of the Clergy's determinations on some points. But to return:

"What is commonly alledged from Augustin, as if many Christians in his days, at the end of the fourth century, did not scruple to eat Blood, seems to me a great mistake. His words are these: (f) *And when the Church of the Gentiles is [now] become so considerable, that no carnal Israelite appears therein, what Christian is there who is so nice, that he will not touch thrushes or smaller birds, unless it be of their scarce Blood is poured out, or that will not eat an Hare, if it have the skin on the neck, and is not killed by a bloody wound? And as for those fowls, that are still perhaps afraid of eating such creatures, they are to be ruled by the rest.* This whole passage (says the author, (g) from whom I now transcribe) rather supposes, that no Christians did then eat Blood, but that, as to the consequent lesser injunction of not eating the flesh of what is strangled, they generally thought their Christian liberty did not require them to be superstitiously anxious about every circumstance; as whether the blood of certain small animals were, in every instance, poured out, before they eat the flesh of them, or not? Which is so far from contradicting what I have (h) said, that it indeed greatly confirms

[e] Coutume de prier debout: tom. 1. p. 250. [f] Augustin. cont. Faust. Manich. xxxii. 12. [g] Account of these Laws of Moses, which oblige Christians: By Mr. Whiston, p. 71. [h] He means in the foregoing page, where he says: "It were indeed to be wished, that all creatures that are eaten by Christians, were so killed that the Blood might naturally be poured out. But till that happy time come, perhaps the best rule for Christian practice here is that of St. Paul in case of the parallel important prohibition of eating what is sacrificed to idols. *Whatever is sold in the shambles, that eat, asking no question for conscience sake. Whatever is sold before you at a feast, eat, asking no question for conscience sake.*" I mean this, unless it be known that any sort of animals are generally killed by proper suffocation, in order to keep the Blood in for food: In which case, and in which only, the Patriarchal, Mosaic, and Christian laws are plain, for abstaining from eating such animals."

frms it. Nor do (i) Grotius or (k) Curcellæus understand
 " Augustin otherwise. Nay indeed, both Faustus the Manichee
 " (l) and Augustin himself distinctly own, that in their days all
 " Christians did universally abstain, not only from the parallel
 " forbidden food, I mean what was *offered to idols*, but also
 " from what was, in a lesser degree and perhaps only by conse-
 " quence forbidden, I mean what *died of itself*: which evident-
 " ly implies, that there was not then the least thought of the
 " lawfulness of *directly eating of Blood itself*. Nor did the Wes-
 " tern Church allow it for more than a thousand years after
 " Christ: Nor have the Eastern or Southern Churches ever al-
 " lowed it to this very day: Nor indeed is it in the power of
 " any Church or other Human Authority, to allow what Divine
 " Authority has evidently forbidden to all the posterity of Noah;
 " as we have already seen."

To what is here said with relation to S. Augustin's testimony,
 which is much the same with what Mr. Bowyer has, let me observe
 from the latter, that S. Augustin and several of the Fathers had
 not the Reading as it is in our text, the words *things strangled*
 not being in their copies.

In fine, the usage of *abstaining from Blood* continued even in
 the Western Church till the twelfth age, nor can I find that there
 is any counter-authority till Aquinas in the thirteenth, when the
 doctrine of Transubstantiation (which began to creep into the Ro-
 man Church in the eighth) was fully settled. For certainly it
 would have appeared very shocking to persons, who were so very
 scrupulous of eating the blood of brute beasts, to think of eating
 the Flesh and Blood of their dear Redeemer in that carnal sense, in
 which that doctrine has since that time represented the Eucharist;
 and no doubt it is by means hereof, that Christians have abated
 that regard, which otherwise they would still have had for this A-
 postolical, this Divine Command. Well then might the author,
 whom I have already mentioned upon this occasion, thus *exposu-*
late: (m) " May it not therefore seem strange, how a practice,
 " established by Divine authority; enforced by the greatest Hu-
 " man, that of Councils and Emperors; observed before the Law,
 " under the Law, and under the Gospel for above a thousand
 " years in the Western, and till this day in the Eastern and Ethi-
 " opick Churches, should after all this be so generally set aside
 " amongst us! What new light did the Darker ages of the
 " Church receive? What! *Came the word of God out from them?*
 " *or came it unto them only?* And whose example shall we follow,
 " those of the Purer, or those of the Corrupter, Ages of it?"

C H A P.

[i] Grot. in Act. xv. 20.
 xxxi. c. 2. xxxii. c. 13.

[k] Curcell. de esu sang.

[l] Augustin.

[m] Mr. Bowyer's Apostolical Decree, p. 40.

C H A P. XV.

[Of disregarding the Saturday-Festival.

TH A T Saturday was held a Festival by the first Christians, is allowed by every one who has but dipt into Antiquity. But whether there remains any obligation upon us Christians of these latter ages, in any degree so to observe it ; I mean, whether it be obligatory upon Christians as such, and whether any Church may lawfully change it into a Fast, is matter of enquiry. That the Roman Church has changed its festivity into sadness, and turned it, if not into a strict Fast, yet into a day of Abstinence, is also matter of fact ; as it is, that this Saturday-Fast did in process of time jostle out the observation of that of Wednesday, which, as we shall see in the next Chapter, lays claim to the same venerable authority with that of Friday.

We learn from the first book that was ever written, *Genesis* ii. 3. that God blessed the seventh day, because that on it he rested from all his works, which he had created. The same reason is given for God's blessing and hallowing it in *Exodus* xx. 11. xxxi. 17. But in *Deuteronomy* v. 14, 15. the reason given for keeping the Sabbath with rest is, that the servants might rest as well as the masters : For, because the Israelites had been servants in Egypt, and God had brought them out thence with a mighty hand and a stretched out arm, therefore he commanded them [to] to keep the Sabbath day, in token of their rest from their bondage.

These different reasons have occasioned different opinions among learned men about the first institution of this Holy Day. Father Calmet says : (a) “ God blessed it by the destination which he at first made of it, and the design which he then conceived of consecrating it in the Jewish religion to rest, to his worship and service, in a particular manner. Some Fathers and some Jewish Doctors hold, that God's sanctification or hallowing of the Sabbath

(a) See Calmet on *Genesis*, ii. 3.

“ bath consists in his consecrating it *from that time* to his worship
 “ and service, and that it was always observed, at least among the
 “ most just of the first men and the Patriarchs before Moses. Some
 “ go so far as to say, that the religious observation of the seventh
 “ day was preserved among the idolatrous nations, and that the
 “ tradition for so doing is as ancient as the world. Philo particu-
 “ larly says, that it was a feast not of this or that country, but
 “ throughout the universe.” But then Calmet observes on the
 other hand, “ That many of the Jewish Rabbies hold, that the
 “ precept for the observation of the Sabbath was not given but at
 “ Marah, or even at Sinai ; in short, that it was not observed be-
 “ fore the Exodus or coming out of Egypt.——That Philo in
 “ his life of Moses says, that the Israelites had forgotten the day,
 “ which gave the world birth, till they found it out by the Manna’s
 “ ceasing to fall on that day.” Now by the way, this implies
 that it had been a Festival from the beginning : He says, they had
forgotten it [in Egypt], and proceeds : “ It was indeed a *Festival*
 “ throughout the universe, on account of the creation, or the birth
 “ of the world,” as he calls it ; but adds, “ that it does not fol-
 “ low from *thence*, that it was observed with *rest*.” Nay, he ob-
 serves, “ that some of Josephus’s cotemporaries say, it was only
 “ *some superstitious* persons, who *rested* on the Sabbath after the
 “ *Jewish* manner, and others joked them on that account ; and
 “ that S. Justin says, the Patriarchs did not observe it either before
 “ or after the flood :” and Calmet refers to Tertullian, Eusebius,
 and Bernard for the same sentiment : But these are found to termi-
 nate in the *Jewish rest*. In a word, the truth of this matter seems
 to be judiciously expressed by a certain author (*b*) abovemention-
 ed, in the following words :

“ From the beginning of the world the Seventh day seems to
 “ have been sanctified by God, and to have been observed *before*
 “ the Law by the Patriarchs as a *Festival*, as a day of publick
 “ worship, in memory of the creation. And though the *ceremonial*
 “ *rest super-added* to this Festival, at the institution of the Jewish
 “ Sabbath, was abolished together with the Law by the coming
 “ of Christ ; yet the day continued to be observed as a Festival day
 “ of devotions by the Christian Church. And that this was proba-
 “ bly done in commemoration of the Creation, and without any
 “ design to indulge the humour of the Judaizing Christians, as is
 “ commonly supposed, seems plain from the Christians expressly de-
 “ claring against the *Jewish* manner of keeping *as a day of rest*,
 “ and that they did not *Judaize* in observing it.” And this will
 appear in the course of the testimonies, now to be produced for it’s
 observation among the first Christians.

The

(*b*) A Full, True, and Comprehensive View of Christianity : Longer Catechism, part 2. London 1776. page 109.

The Apostolical Constitutions, as translated by Mr. (c) Bingham, thus speak : (d) " On the Sabbath, and on the Lord's day " on which Christ rose from the dead, ye shall more carefully meet " together to praise God, who created all things by Jesus, to hear " the Prophets and the Gospels read, and to offer the oblation, and partake of the holy supper." And again : (e) " On " every Sabbath, except one, [that is, that next before Easter] " and the Lord's day, ye shall hold Festival assemblies. The " Sabbath and the Lord's-day ye shall observe as Festivals, because " the one is the remembrance of the Creation, and the other of the " Resurrection." Finally, the Constitutions represent it as the order of the Apostles Peter and Paul, (f) " that servants should " work five days in the week, but on the Sabbath and the Lord's " day they should rest, that they might have liberty to go to " Church for instruction in piety ; on the Sabbath in regard to the " Creation, on the Lord's day in regard to the Resurrection." And the 64th Apostolical Canon runs thus : " If any one of the Clergy " be found to fast on the Lord's day, or on the Sabbath day excepting one only, let him be deprived ; but if he be one of the " Laity, let him be suspended [from Communion]."

S. Athanasius also tells us, (g) " that they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath."

S. Epiphanius says the same, (h) that it was a day of publick assembly in many Churches, meaning the Oriental Churches, where it was a Festival.

Other authors, continues Mr. Bingham, are more particular in describing the religious service of this day : and so far as concerns publick worship, they make it in all things conformable to that of the Lord's day, which is a farther evidence of its being a Festival. (i)

And that this was not done *to indulge the humour of the Judaizing Christians*, is plain : For, not to enlarge, the Council of Laodicea has a Canon, (k) " forbidding Christians to *Judaize* or *rest* on the Sabbath any further than was necessary for publick worship ; but they were to honour the Lord's day, and rest on it *as Christians* ; and if any were found to *Judaize*, an Anathema is pronounced against them." The like direction is given in S. Ignatius's larger

(c) Bingham's Antiquities, B. xx. c. 3. (d) Constit. l. 2. c. 59. (e) l. 7. c. 23. (f) l. 3. c. 33. (g) Hom. de semence, tom. 1. p. 1060. (h) Epitom. t. 1. p. 1107. (i) Bingham's Antiquities, B. 20. c. 3. § 2. [k] Concil. Laod. can. 29.

larger Epistle to the Magnesians, in conformity to the rule above-mentioned : “ Let us not keep the Sabbath after the *Jewish manner*, rejoicing in idleness : For, *he that will not work, neither let him eat* ; and, *In the sweat of thy face shall thou eat thy bread*, say the divine oracles ; but let every one of you keep the Sabbath spiritually, rejoicing in the meditation of the law, not in the rest of the body, &c.”

Now whereas Mr. Bingham argues, that there was a Preference given to the Lord's day above the Sabbath in some respects ; as that we find no Ecclesiastical laws, obliging men to pray Standing on the Sabbath, as on the Lord's day ; nor any Imperial law, forbidding law-suits and pleadings on this day, nor to oblige men to abstain *wholly* from bodily labour ; and says, that the Laodicean Fathers forbid a *total* rest on the Sabbath, to give some preference in this to the Lord's day, insinuating that a *total* rest was thought *necessary* on the Lord's day : Upon this I shall just stay to observe, 1. from the excellent French author whom I have more than once already cited, (1) “ that John the Faster, Patriarch of Constantinople, is indeed the first witness, who includes *Holy-days* in the prohibition of praying Kneeling, which till his time (A. D. 526.) included only Sundays and the season of Easter, that is from Easter to Whitsuntide, as has been shewn above. This Patriarch not only says, that people ought not to kneel on Sundays and *Holy-days*, but comprehends also under that law *Saturdays*. Nay, he extends it (but that was peculiar to the Greeks then, and never any where practised in the first ages) from Christmas to the Epiphany, which season he calls the *Dodekahemeron*.” Balsamon, Patriarch of Antioch, speaking of the answer of the Patriarch Nicholas with his synod to the question of the Eastern Monks, whether it was necessary to pray Standing on *Saturdays* as well as *Sundays* ? (which answer was : “ that although the Canons, which forbid Kneeling, spoke not of *Saturday*, but rather of *Sunday* only ; yet people might pray Standing on that day as well as this, for this reason, because *Fasting* was forbidden on it. [But] as the Holy Fathers have not expressly forbidden Kneeling on *Saturday*, though they have Fasting ; he, who kneels on that day, does nothing contrary to the Ecclesiastical Traditions, especially if he does it through a motive of devotion :” Balsamon, I say,) observes upon this, (m) “ that the holy canons were the rule by which those Bishops measured their authority ; and that they might not impose upon their people a yoke unknown to their predecessors, they were far from making a *law* of a thing, which the Canons of the Church had left quite free.” But what I would

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have

(1) De l'Antienne Coutume de prier debout : tom. 1. p. 116 — 119. (77)
 140. p. 409

have here taken notice of, is, that Balsamon says positively : (n) "As our fathers have always looked upon Saturday with almost as much veneration as Sunday, they *punish* those who *fast* on that day." Now this same French author plainly shews, as Mr. Bingham indeed does also, that the Orientals made Saturday as well as Sunday such a Festival, that, to speak according to the ancient custom, they assembled and communicated on it, as well as on Sunday ; that it was so received *throughout* the East ; that the Greeks do still exactly observe it ; that S. Ignatius the martyr speaks of it ; that the Apostolical Canons, Balsamon, and all the Greek authors speak of it in the same manner. (o) Hitherto, pray, where appears the *preference*, except with regard to the *matter* of the devotions ?

2. Before the Imperial laws forbade labour, where does it appear that Christians thought themselves obliged to abstain *wholly* from working on Sundays ? Were they to rest any otherwise than as *Christians* ? And was that any more than to assemble and communicate, that is, to attend the service of the Church ? No rest, but such as that, was insisted on by the Church for more than six hundred years.

S. Jerom, in his funeral oration on the Lady Paula, as I find him cited (p) by Dr. White, Bishop of Ely, reports "that herself, with all the widows and virgins who lived with her in a cloister in Bethlehem, repaired duly to the Church or house of God upon the Lord's day ; and after her return from thence to her own house, she herself and all her company *fell to work*, and every one performed their task, which was making of clothes and garments for themselves and others, as they were appointed."

In Gregory the Great's time it was accounted "Antichristian doctrine to teach, that it was a sin to work on Sundays ; those who taught it to be unlawful to labour, were esteemed teachers of Antichrist, who at his coming, it was believed, would cause the day to be kept by abstaining from labour."

S. Augustin, I find has these words ; (q) "Let any one therefore tell me, what there is in those ten commandments, except the observation of the Sabbath, that is not to be observed by a Christian." And again : (r) "of the ten commandments, this alone is spoken figuratively."

Even

(n) Ibid p. 410. (o) Ibid p. 119. (p) See Dr. Franc. White's Treatise of the Sabbath-day, p. 219. edit. 3d. London, 1636. where he cites S. Jerom, ep. 27. ad Eustoch. p. 181. and Greg. Mag. l. 11. ep. 3. (q) Augustin de Sp. & l. 1. c. 114. (r) Id. Quest. in Exod. l. 2. q. 173.

Even Beza himself owns, (f) “ that there was no command in
 “ the time of the Apostles, for Christians to abstain from their daily
 “ labour for any longer time, than what was spent in the publick
 “ assemblies ; and that no longer forbearance of it was observed,
 “ till the times it was commanded by the Christian Emperors, and
 “ not even then nicely observed.”

I had forgotten to mention S. Chrysostom, who says expressly, (r)
 “ that after the dismissal of the congregation every man may ap-
 “ ply himself to his lawful business.”

And thus much with regard to Mr. Bingham’s notion about the
 preference of Sunday to Saturday in the matter of rest. To return
 then to our point :

And now from what has been hitherto advanced, it may fairly
 be concluded, that Saturday was at first an high Festival in the
 Christian Church.

The Marcionites, indeed, and some other Hereticks, changed
 this Festival into a Fast ; and though some of them did it for the
 exercise of an Ascetick life ; yet the Church would not allow them
 in their practice.

Nay, the Council in Trullo, A. D. 692, (u) censures the Ro-
 man Church for fasting on this day, and orders them to correct
 their practice : “ Forasmuch as we understand (says the Canon),
 “ that in the city of Rome the *Sabbath* in *Lent* is kept as a *Fast*,
 “ contrary to the rule and custom of the Church ; it seems good
 “ to the holy synod, that in the Roman Church also the Ancient
 “ Canon should be revived and enforced, which says, If any
 “ Clergyman be found to *fast* on the Lord’s day or on the *Sabbath*.
 “ one only excepted, let him be deprived ; if a Lay-man, let him
 “ be excommunicated.”

Nay, further still : “ There are (says Mr. Bingham) some
 “ learned Men of the Roman communion, who think it was
 “ [observed as a Feast] *originally* in the Latin Church also.”
 Albaspinæus, he says, is clearly of this opinion : And Bingham
 shews, that it is next to impossible, that the Sabbath should have
 been a Fast in the Roman Church, when the acute Tertullian wrote
 his book *Of Fasting*, which was A. D. 217. or betwixt that and
 235. However it is certain, that some time after a change was

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made

(f) Beza in Cant. hom. 30. p. 603. (r) Hom. 5, in Matt. 2, & Joan 2,
 hom. 3. (u) Concil. Trull. can. 55. al. 56.

made in the Roman and some other Latin Churches; but then the very manner of the change sufficiently discovers the novelty of it. The Council of (70) Elberis, which first introduced the Saturday-Fast into Spain, plainly intimates, that it was not observed there before. St. Augustine (x) long after clearly discovers, that only the Roman and some of the Western Churches, not all of them, kept the Sabbath a Fast. And he notes (y) more particularly, that the Atrick, how they were divided in their practice. But at Milan, which was a much nearer neighbour to Rome, the ancient custom is continued of keeping Sunday always a Festival: So that even in Italy, as St. Ambrose (z) himself writes us, notwithstanding the Lord's day, but all the week except the great Sabbath before Easter, were observed as Festivals and days of relaxation. And for this reason, as the author of his life tells us, he was used to dine upon Saturday, as well as the Lord's day.

And thus we have the evidence for the *fasting* of *Saturday*, which we will now sum up, and then see what is to be said for the opposite practice of making it a Fast. It appears therefore, First, That there is a high probability, that it was appointed by God to be observed as a Festival from the beginning of the world, and was so observed by the Patriarchs in memory of the Creation; Secondly, That it was observed seven years after the Creation, that is, forty years after the Israelites had been brought out of Egypt, when God by His servant Moses commanded them to observe it with the addition of a *double* force of reason, to wit, that it was, in token of the great deliverance of the Israelites from the bondage of Egypt, the coming of Christ, to convert the Jews, and the coming of the Holy Spirit, to convert the Gentiles, yet the first and best Christians thought themselves obliged to continue the observation of the first instituted Sabbath, and accordingly did so observe it, appointing Civil Laws to enforce the observance of it as a Festival, and to punish those who turned it into a Fast: Fourthly, That it was observed as a Festival, and is so continued to this day in the Greek Church, and was continued also in the Latin for some time, even in some parts of the Latin Church to the days of St. Ambrose. And surely, this is at least a strong presumption in favour of that Church which shall be found so doing.

And now, what is the evidence that is brought against it? Truly no more than this: Some branches of the Latin Church had introduced a contrary custom, had turned it into a Fast; and

(70) Concil. Elb. can. 26. Vid. Concil. Agathens. can. 12. (x) Augustin. epist. 86. ad Catulanens. (y) Ibid. p. 149. (z) Ambros. de Elia & jeunio, cap. 10.

and S. Augustin's mother Monica, with some others, being staggered at this jarring practice, enquired how it was to be reconciled? And S. Augustin, to satisfy his pious mother's scruples, consults S. Ambrose about it, who concludes that it was *matter of Discipline*.

Now the question is, whether the testimonies produced above, in censuring it's being turned into a Fast under such dreadful penalties, together with the practice of all the East to this day, and a part of the West for more than four hundred years; or the private sentiment of S. Augustin, tho' founded upon S. Ambrose, at the latter end of the fourth century, shall be the rule of a Christian's or of a Church's practice? Reader, choose you whether.

C H A P. XVI.

Of disregarding the Wednesday Fast.

AS one Innovation is the parent of another, so the introduction of the Saturday - Fast into the Roman Church, has in process of time destroyed the observation of that of Wednesday, which, as we said in the last Chapter, lays claim to the same venerable authority as the Friday-Fast does. These two were called by the Ancients *Strict* and *Half-Fasts*; and the Apostolical Constitutions thus speak of them: (a) "Christ commanded us to fast on the *fourth* and sixth days of the week; the former on account of his being betrayed, and the latter on account of his passion. (b) "—We enjoin you to fast on every *fourth* day of the week, and every day of the preparation; and the surplusage of your fast bestow upon the needy: (c) —because on the *fourth* day the condemnation went out against the Lord, Judas then promising to betray him for money; and you must fast the
" day

(a) Constit. Apost. B. 5, c. 15,
c. 23.

(b) B. 5, c. 20,

(c) B. 7,

“ day of the preparation, because on that day the Lord suffered
 “ the death of the cross under Pontius Pilate.”

The 69th Apostolical Canon runs thus : “ If any Bishop, or
 “ Presbyter, or Deacon, or Reader or Singer does not fast. — the
 “ *fourth* day of the week, and the day of the preparation, let
 “ him be deprived ; except he be hindered by weakness of body :
 “ But if he be one of the Laity, let him be suspended [from
 “ communion.]”

Hermas (*d*) in his Shepherd makes mention of the *Stations*.

Clemens Alexandrinus describing his Gnostick or perfect Christian, says : (*e*) “ He understands the mysteries of the Fast of
 “ these [*fourth* and *sixth*] days, which are called by the names
 “ of Mercury and Venus among the Heathen.”

Tertullian refuting some in his days, has these words : (*f*)
 “ If the Apostile has wholly cancelled all observation of times and
 “ days, and months and years, why do we celebrate the *Pasch*
 “ in its annual return and revolution ? Why do we spend the
 “ fifty days after in perpetual joy ? Why do we set apart the *fourth*
 “ and *sixth* days of the week for our Stations, and *Parasceue*
 “ [Friday] for our Fasts ?”

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So Origen : (*g*) “ We have the season of Lent consecrated to
 “ fasting : we have the *fourth* and *sixth* days of the week, on
 “ which we observe our solemn fasts.”

Peter of Alexandria in one of his Canons written about A. D. 306. says : “ No one can blame us for observing the *fourth* day
 “ of the week and the day of the preparation ; whereon it has
 “ been justly ordained, according to tradition, that we should
 “ fast : for the fast on the *fourth* day is because the Jews conspired to betray our Lord, and on the preparation because our
 “ Lord suffered for us.

Epiphanius observes, (*h*) “ that Aërius [the Heretick] forbids
 “ fasting on the *fourth* day of the week, and on the day before
 “ the

(*d*) Hermas, Simil. c. § 1, 3. (*e*) Clem. Alexand. Strom. 7. p. 316. as cited by Mr. Whiston ; but p. 277. in the Oxford edition cited by Mr. Bingham. (*f*) Tertull. de jejun. c. 14. (*g*) Origen. hom. 10. in Levit. tom. 1. p. 159. (*h*) B. 3. pref. p. 309.

“ the Sabbath.” Again: (i) “ Who is there that does not agree, that in all parts of the whole world, the *fourth* day of the week and the day before the Sabbath are days of fasting, determined in the Church? and if there were occasion to alledge it, the Constitution of the Apostles is plain, how they have ordained a *perpetual* fast on the *fourth* day and the day before the Sabbath.——Moreover, if the Apostles themselves had not spoken in their Constitution about this matter, of the *fourth* day and the day before the Sabbath, we could otherwise demonstrate the same from all sorts of evidence. But they write accurately about it.” Once more, (k) “ The assemblies for worship are appointed by the Apostles on the *fourth* day of the week and the day before the Sabbath, &c.——And on the *fourth* day and the day before the Sabbath, they are continued till the ninth hour, because early in the morning on the *fourth* day our Lord was seized on, and was crucified on the day before the Sabbath; and the Apostles have delivered it to us, that these should be days of fasting.——And this fast is observed through the whole year in the same Holy Catholick Church; I mean, that of the *fourth* day, and the day before the Sabbath, till the ninth hour, &c.” Thus Mr. Whitton quotes Epiphanius; (l) and Mr. Bingham to the same effect, only after the words *through the whole year*, come *except in the fifty days of Pentecost*, which is agreeable to the anonymous French author of *The ancient custom of praying Standing*, who also cites this passage for his purpose, and I might have brought it into the Chapter upon that subject. Take his French Translation thus in English; (m) “ The Church uses to fast all *Wednesdays* and *Fridays* in the year till three of the Clock in the afternoon, except the fifty days of Pentecost, on which we kneel not nor observe any fast, because we look upon them as days of rejoicing and festivity.” He then gives us the passage in Latin, and adds: “ This passage is taken from a treatise of S. Epiphanius’s, at the end of his *Panarium* or History of Heresies. S. Epiphanius says, that he has set down in that work only *such* practices or customs, as were *generally and universally observed in the Catholick Church*, having purposely omitted the *particular* usages, which were received in *some* churches only. It should give great weight to the custom of praying Standing,” (continues this author, and, let me add, to the observation of the *Wednesday* Fast, “ that this Father places it in the rank of customs generally and universally observed in the Catholick Church.”

Venerable

(i) Heres. 75. § 6. p. 910. (k) Brev. expos. lid. § 21. 22, 13, p. 1103—1107. (l) See Whitton’s S. Clement’s and S. Irenæus’s vindication of the Apostolical Constitutions, p. 42—47, and Bingham’s Antiquities, B. 21. c. 3. (m) De l’Ancienne Coutume de prier debout, tom. 1. p. 63.

Venerable Bede, who was born A. D. 673, and died A. D. 735. (n) mentions this custom among the Saxon Christians in our own island: And Odo Archbishop of Canterbury, who published his Constitutions A. D. 943, in the ninth (o) specifying the times of Fasting, fixes them to Lent, the four Ember-weeks, and every *Wednesday* and Friday.

The above-cited French author also quotes a book called *Micrologus*, the author of which he determines must have lived about the time of Anselm Bishop of Lucca, who lived A. D. 1077. I say, he quotes (p) this book to shew, that the author of it did not deny, but "that people ought to kneel often on "*Wednesdays*, because our Saviour's passion was honoured on "that day."

Thus we have evidence for the observation of *Wednesday* as a Fast for almost eleven hundred years: What shall we say then of those Christians, those Churches, who pretend to follow Antiquity, and yet have laid aside this ancient custom? I say *Churches* in the Plural: for besides the Church of Rome, (by which I mean all those Churches, which are in communion with the Bishop of that city) there is a certain *Reformed* Church, which I am afraid will not be found so Primitive, as she is sometimes pretended to be, either in the matter treated of in this Chapter, or in that of some preceding ones; the particulars of which charge I must, with great grief, proceed to mention, and afterwards speak of some blemishes in her, from which the Greek and Roman Churches are free.

I had here closed this Chapter, but that I have just opened a book, called *The History of Popery*, vol. I. in Quarto, p. 100, 101. where I find it thus written: "Pope Sylvester I. is said "to have been the first, that appointed every Friday to be a "Fast, in memory of our Lord's passion; and every Wednesday too, because (as Jacobus de Voragine tells us) on that day "they conceited Judas, betrayed [*or sold*] him." Now not to insist upon the Apostolical Constitutions and Canons, the former of which there is good reason to say were compiled before A. D. 150, and the latter before A. D. 200; and not to mention Hermas's Pastor (where he certainly intends Wednesdays and Fridays by his *Stations*) which was written A. D. 95, or before: I have shewn the reader, that Clemens Alexandrinus said his Gnostick understood the mystery of these two fasts, in a book which he wrote A. D. 193, which is 122 years before Pope Sylvester

(n) See Collier's Ecclesiastical History, vol. 1. p. 93. (o) Ibid p. 120.
(p) De l'Ancienne contume de prier debout, tom. 1. p. 325—329.

Sylvester possessed the see of Rome, and consequently, I suppose, before he was born. Origen also, whom I have produced, was made Catechist of Alexandria A. D. 202. and wrote as above about A. D. 239, where as it was A. D. 315. before Sylvester was Bishop of Rome.

I have just taken notice of this, to shew how little this sort of passionate and prejudiced authors are worthy of credit, and what harm they do to Primitive Christianity by their unskillful, if not unfaithful, manner of opposing Popery. For they take the direct way to promote the latter. When a Popish Priest shews an enquirer, how the Protestants misrepresent the Primitive Church, he is in a fair way of persuading him to become his proselyte. Away then with this sort of writers, who under pretence of opposing Popery, are in effect the promoters of it.

Of the Church of ENGLAND.

CHAP. XVII.

Of the CHURCH of ENGLAND, with regard to the Errors censured in the last Eight Chapters.

FROM what has been hitherto said, I am much mistaken, if it does not evidently appear, that the Greek and Roman Churches have each departed from the doctrine and practice of the Catholick Church, as *Catholick* signifies *Orthodox*, as well as *Universal* both with regard to time and place. For (a) “according to the opinion of the most learned, the word *Catholick* means and designs obedience to all the commands of God.”

But tho’ the Greek and Roman Churches are thus blemished, is not the Reformed Church of England *without spot, or wrinkle, or any such thing*? Is not she *perfect*, and not at all *deicient or wanting*?

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(a) S. Pacian. epist. 1. tom. 3, Bibl. Pat.

wanting in any respect? It ought not to appear very strange to her Fathers, nor yet to her Children, if upon an impartial enquiry she should be found not to deserve so glorious an Elogium; because she is so far from pretending to an Infallibility in her determinations, that she expressly declares in her Articles of Religion, that *General Councils may err and have erred*. Besides, experience every day teaches us, that it is not an easy matter to keep the golden mean, but too too common to run from one extreme to another. That our Reformers did so in an especial manner, when they shook off the supremacy of the Roman Bishop, will too evidently appear in the next Chapter, when we come to treat of the Ecclesiastical Supremacy attributed to the King by the Church of England.

And indeed the feuds ran so high, and the quarrel was carried on with so much unchristian heat, on *both* sides, at the time of the Reformation; that as it is difficult to distinguish which side exceeded in the indecency of their language and treatment of each other, so it is the less wonder, that being devoid of charity, both parties should miss the truth, by striving to get as far as possible from each other. And yet, the Church of England having been for so many centuries in communion with that of Rome, prejudice in favour of *some* customs might, at the same time, be an occasion even of their *agreeing* in some errors. Besides, they were not at that time so well agreed, as they have been since, about the genuine and spurious copies of some Fathers; which will be some excuse for them in general.

That the Church of England is in fact chargeable with the errors (for such they must be called by the Rule that we go by) censured in the last Eight Chapters, is what I now proceed to shew.

And, First, she rejects Infant Communion. “To the end
“ (says (b) she) that Confirmation may be ministered to the more
“ edifying of such as shall receive it, the Church hath thought
“ good to order, That none hereafter shall be confirmed, but
“ such as can say the Creed, the Lord's Prayer, and the Ten
“ Commandments, and can also answer to such other questions,
“ as in the Short Catechism are contained.”——(c) “And
“ there shall none be admitted to the Holy Communion, until
“ such time as he be confirmed, or be ready and desirous to
“ be confirmed.”

Secondly,

Secondly, she makes the consecration of the Eucharist to consist in the words of Institution. “ If the consecrated Bread or Wine be all spent, before all have communicated, (she (*d*) says) the Priest is to consecrate more according to the form before prescribed : beginning at [*Our Saviour Christ in the same night, &c.*] for the blessing of the Bread ; and at [*Like unto after supper, &c.*] for the blessing of the Cup.” “ Thus (as Bishop Collier (*e*) says) the Consecrating form is wholly comprehended in the words of Institution, without any preceding or following prayers :” Indeed, as he says in another place, (*f*) “ There are no following prayers in this instance ; for after the words of Institution are pronounced, the elements are immediately received. And as for the prayers following the distribution, which way can the Holy Eucharist be affected with them ? How can the Bread and Cup receive any force of Consecration from those prayers, when they are eaten and drunk, before such devotions are pronounced ?”

Thirdly, she imposes the *Filioque* : for she has adopted the Confession of Faith, commonly called the Creed of S. Athanasius, and appointed it to be used thirteen times in a year. She has also enforced the Nicene Creed with the Roman interpolation *and the Son*, which she imposes every time that the office, commonly called the Second Service, is said. And the article of that Creed relating to the Holy Ghost, runs thus : “ I believe in the Holy Ghost,—who proceedeth from the Father *and the Son, &c.*”

Fourthly, She does not use Trine Immersion in Baptism : for she does not require her Ministers, not even in ordinary cases, *so* to immerse the person to be baptized. “ If they [the God-fathers and Godmothers] shall certify him [the Priest], that the child may well endure it, he shall dip it in the water discreetly and warily, saying, &c. ” says the Rubrick in the Ministration of Publick Baptism of Infants : And in that of Baptism of such as are of riper years, it is ordered, that “ the Priest shall dip him in the water, or pour water upon him saying, &c.”

Fifthly, she orders Kneeling on Sundays, as is evident from many of her Rubricks : Nay, she appoints a *general Confession*, even on *Sundays* as well as Wednesdays and Fridays, to be said of the whole congregation, *all kneeling* ; which is certainly the

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most

[*d*] Rubrick after the distribution, in the Order for the administration of the Lord's Supper. [*e*] Defence of the Reasons, p. 109. See also Bayly's Dissertation on the Liturgies, § 15. [*f*] Vindication of the Reasons and Defence, part 2. v. 121, 122.

most proper posture for *Confession*, as it is for saying the Litany : But why should this be done on the joyful Festival of our Lord's glorious Resurrection ? For *Sunday* was always the Weekly, as *Easter* was the Yearly commemoration of it, as has been shewn above.

Sixthly, She is chargeable with permitting her people to eat blood. For, notwithstanding Dr. Delany, and Mr. Boyer, and perhaps some more of her Priests and People, being fully convinced of its being their duty, do abstain from it ; yet, forasmuch as many more Priests teach the No-necessity of so abstaining, and the greatest part of the People do actually live in the constant violation of this divine precept, the Church never censuring them for their disobedience, she has reason to fear, that if she does not repent, (g) *He who hath the sharp sword with two edges, will fight against her with the sword of his mouth.*

Seventhly, She violates the *Saturday Festival* or *Christian Sabbath*, as the Primitive Church called it. For, tho' she does not make *every* Saturday a day of abstinence, as the Church of Rome does, yet she retains much favour of her leaven, in that she appoints (not only the Vigil before Easter-day, which she ought to do, but also) the Vigils before the Feast of the Nativity of our Lord and fourteen other Festivals, to be observed as fast-days, even tho' they happen on a Saturday. (h) " If any of these feast-days " (says she), fall upon a Monday, then the Vigil or Fast-day shall " be kept on the *Saturday* next before." Moreover, " the forty " days of Lent, [including the Saturdays,] the Ember-days at " the four seasons, being the Wednesday, Friday, and *Saturday* " after the first Sunday in Lent, the feast of Pentecost, September " 14th and December 12th ;" are made by the Church of England days of Fasting or Abstinence.

Eighthly, She has neglected the *Wednesday - Fast*, which the *Holy Church* throughout the world once acknowledged to be of perpetual obligation. I shall only just observe, that the French author formerly quoted and our own country-man Mr. Bingham (i) agree, that Pope Leo about A. D. 450. is the first who speaks formally of these Fasts of the four seasons, and that the Greeks have them not.

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[g] Rev. ii. 12, 16. [h] See her Table of Vigils. [i] De Pardonne coutume de prier debout, tom. 1. p. 267. — Bingham's Antiquities, B. 21. c. 2.

In a word, what has been said in the Eight foregoing Chapters, is sufficient to shew, that the Roman and English Churches have both departed from their own Rule ; and consequently an impartial Enquirer will be glad to meet with a purer Church than either of those, where he may find a more firm adhesion to the doctrine and practice of the Ancient and Universal Church. But I hasten now to speak of the particular errors of the Church of England, which are not chargeable upon that of Rome.

C H A P. XVIII.

Of the Ecclesiastical Supremacy, attributed to the King by the Church of ENGLAND.

I Come now to prove what was hinted in the last Chapter, that our Reformers in shaking off the Supremacy of the Roman Bishop, ran from one extreme to another. They rightly divested the Pope of his usurped power, but wrongfully gave it to a Layman, who was not qualified to receive it. To any one, who has considered the nature of Church-power, it must appear a shocking thing to place the *Supreme Government* of a *Church* in the hands of a *Layman*, even supposing him to be in full communion with her. But I hasten to my proof ; and here I must acknowledge my obligation to the worthy author of the following Discourse, which was begun to be printed in a Pamphlet, entitled, *The Publisher ; containing curious and valuable Tracts, never before printed : Number IV. pag. 167. London, 1745.* But this *Publisher* proceeding no farther in his design, no more than one Third of this Discourse was printed : And tho' it be in reality a short one, yet I acknowledge that in proportion it is too long for this place : Notwithstanding, as it is not now likely to appear any where else in Print, I shall take the liberty to present it here entire to the Reader.

Viz. M 102-126

A SHORT

A SHORT
DISCOURSE
UPON THE
KING's Ecclesiastical SUPREMACY,
As it is maintained by the CHURCH of
ENGLAND.

I N treating of this Subject I shall take it for granted, that the Doctrine of the Independency of the Church upon the State, as to its purely spiritual Powers, is both true and fundamentally necessary to the Being, as well as Well-being of the Christian Church: I say, I shall take this for granted, because it has been proved to a Demonstration by so many ¹ Authors, that it is needless here to repeat their Arguments. What I pretend to in this Place, is to shew, that the Church of *England* maintains and imposes such a Regal Ecclesiastical Supremacy, as is utterly inconsistent with and destructive of that fundamental Doctrine; and if this be her unhappy Case, the Size and Danger of her Error in this Particular will be sufficiently obvious.

Her Canons made *A. D.* 1603. are her authentick and standing Laws to this Day: Now the 3d. affirms the Church of *England* to be by Law established *under* the King's Majesty; and the 7th explains her Meaning more fully, where she excommunicates those who affirm, " That the Government of the Church of *England* *un-*
der

¹ See *Lowth* upon Church Power, and his Historical Collections. *Doddrell's* Vindication of the deprived Bishops, and his Defence of the same. *Lisle's* Case of the Regale, and his Rehearsal. *Hiles's* Answer to the Rights, and his Constitution of the Catholick Church. *Collier's* Ecclesiastical History, and his Essay upon the Office of a Chaplain. *Brett's* Independency of the Church, &c.

“ *der* his Majesty by Archbishops, Bishops, Deans, Archdeacons, “ and the rest that bear Office in the same, is antichristian or repugnant to the Word of God.” I believe, that it will appear plainly to any impartial Person, who will fairly consider what shall be here offered upon this Subject, that this Canon supposes the Church of *England* to be governed under the King by Archbishops, Bishops, &c. as truly and properly as the Kingdom of *England* is governed under the King by Judges, Sheriffs, Justices of the Peace, and other temporal Officers. By the 36th Canon all Clergymen are obliged to subscribe, “ That the King’s Majesty under God is “ the only Supreme Governor of this Realm, as well in *all Spiritual or Ecclesiastical Things or Causes*, as Temporal:” The same must be sworn (as appears from the Ordinal) by every one who is ordained Deacon, Priest, or Bishop; as also, “ That he “ will assist and defend *all* Jurisdictions, Privileges, Pre-eminences “ and Authorities, granted or belonging to the King’s Highness, “ his Heirs and Successors, or united and annexed to the Imperial “ Crown of this Realm.” This last Particular is exactly agreeable to the 2d Canon, which excommunicates all Persons, “ Who shall “ impeach *any* Part of the Regal Supremacy in Causes Ecclesiastical restored to the Crown, and by the *Laws* of this Realm therein established.” And thus it appears, that the Church of *England* has unhappily incorporated all the Acts of Parliament relating to the King’s Ecclesiastical Supremacy into her Constitution, and she is as justly chargeable with any Error contained in them, as if she had decreed it in so many Words in her Canons. We must now therefore take a View of the several Statutes, which have been made to establish and enforce the Regal Ecclesiastical Supremacy: And because the History of the Times when Laws were made, is the best Interpretation of them, we shall likewise give a particular Detail of the Proceedings of our Sovereigns, in their Government of the Church of *England*, in pursuance of these Erastian Acts of Parliament. And this we shall do from Mr. *Collier’s* second Volume of his Ecclesiastical History, both because he cites his Authorities for every thing delivered by him, and because he has given us a more impartial Account of these Affairs than any other Author, either Popish or Protestant.

The first Act of this Kind (25 *Hen. 8. cap. 19.*) ties up the Clergy from making any Constitutions without the Royal Assent. The Preamble runs thus: “ Where the King’s humble and obedient Subjects the Clergy of this Realm have not only knowledged according to the Truth, that the Convocation of the same Clergy is, always has been, and ought to be assembled only by the King’s Writ, but also submitting to the King’s Majesty, have promised *in verbo Sacerdotii*, that they will never from henceforth presume to attempt, alledge, claim, or put in Use, enact, promulge or execute, any new Canons, Constitutions, Ordinance “ Provincial

“ Provincial or other, or by whatsoever other Name they shall be
 “ called in the Convocation; unless the King's most Royal Assent and
 “ Licence may to them be had, to make, promulge, and execute
 “ the same, and that his Majesty do give his most Royal Assent in
 “ that Behalf.” This Submission is passed into an Act². Mr.
Collier justly observes, that the Penner of this Preamble did not
 consult the ancient Practice: For nothing is more certain, than
 that the Convocation met frequently by the sole Authority of the
 Archbishop, and that the Clergy insisted upon this Method of Sum-
 mons, as one Branch of the Liberties of Holy Church: And that
 they were thus summoned, we have two Instances, even in this
 Reign. It is certain, that the Clergy in Convocation had acknow-
 ledged what the Preamble sets forth; but then that this Acknow-
 ledgment was *according to the Truth*, as the Act declares, is more
 than what appears. Now, with all due Submission to the Legisla-
 tive Authority, I hope it is no Disregard to say, that those who
 draw a Bill may be somewhat unacquainted with History, and mis-
 taken in Matter of Fact³.

To go on with the Act: It is afterwards enacted, “ That the
 “ King shall have Power and Authority to assign two and thirty
 “ Persons, sixteen of the Clergy and sixteen of the Laity, to ex-
 “ amine, abrogate, or confirm the Canons, as they thought fit.”
 Further, “ All Appeals to *Rome* of what Kind soever were prohibi-
 “ ted: And, that the Methods of Justice might not be defective,
 “ the Parties grieved had the Liberty to appeal to the King in
 “ Chancery⁴”. And thus we see, that instead of abolishing the
 Papal Power, and restoring it to the College of Bishops, the same
 Usurpation was continued; but with this Aggravation, that it was
 taken out of the Hands of the first Bishop of *Christendom*, and placed
 in those of a Layman, a Subject of the Church.

The next Act (*25 Hen. 8. cap. 20.*) settles the Election of
 Bishops: “ The King, upon the Vacancy of the See, was to send
 “ his *Congé d'Elire* to the Dean and Chapter, or Prior, or Con-
 “ vent; and in case they delayed their Election above twelve Days,
 “ the Crown was empowered to nominate the Person by Letters
 “ Patents⁵.”

In this Parliament there passed a private Act for depriving the
 Bishops of *Salisbury* and *Worcester*. This depriving of Bishops by
 an Act of State was unprecedented in this Kingdom, and this is the
 first Instance: *William the Conqueror*, who went farthest in the Ex-
 cluse

² *Collier's Ecclesiastical History*, Vol. 2. Page 83. Column 2. 5 p. 34.
 c. 2. 4 *Ibid.* 5 *Collier's Ecclesiastical History*, vol. 2. p. 84. c. 2.

ercise of the Regale, displaced no Bishops without Synodical Deprivation⁶.

The next Act that I shall cite (26 Hen. 8. cap. 1.) is very remarkable, for it gives a farther Establishment to the King's Ecclesiastical Supremacy in these Words: " Albeit the King's Majesty justly and rightfully is, and ought to be, Supreme Head of the Church of *England*, and is so recognized by the Clergy of this Realm in their Convocations; yet nevertheless, for Corroboration and Confirmation thereof, and for Increase of Virtue in *Christ's* Religion within this Realm of *England*, and to repress and extirp all Errors, Heresies, and other Enormities and Abuses heretofore used in the same: Be it enacted by the Authority of this present Parliament, that the King our Sovereign Lord, his Heirs and Successors, Kings of this Realm, shall be taken, accepted, and reputed the only Supreme Head in Earth of the Church of *England*, called *Anglicana Ecclesia*, and shall have and enjoy annexed and united to the Imperial Crown of this Realm, as well the Title and Stile thereof, as all Honours, Dignities, Immunities, Profits and Commodities, to the said Dignity of Supreme Head of the said Church belonging and appertaining: And that our said Sovereign Lord, his Heirs and Successors Kings of this Realm, shall have full Power and Authority from time to time, to visit, repress, redress, reform, order, correct, restrain, and amend all such Errors, Heresies, Abuses, Contempts and Enormities, whatsoever they be, which by any Manner of Spiritual Authority or Jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the Pleasure of Almighty God, the Increase of Virtue in *Christ's* Religion, and for the Conservation of the Peace, Unity, and Tranquillity of this Realm, any Usage, Custom, foreign Laws, foreign Authority, Prescription, or any thing or things to the contrary hereof notwithstanding? " This Act, we see, gives the King *full Power and Authority to visit, order, and reform all Heresies, Abuses, &c. which by any Manner of Spiritual Authority or Jurisdiction may lawfully be ordered and reformed.* This Clause, as Mr. Collier truly observes, declares the King Supreme Ordinary, makes his Majesty, and by Consequence those commission'd under him, Judges of Heresy, and puts the Ecclesiastical Discipline in their Hands. Besides, the Emperors *Decius* and *Dioclesian* were as absolute in the *Roman* Empire, as the King and Parliament are in *England*; and the Grand Seignior has the same Extent of Authority in *Turky*: The Question therefore is, Whether by the Grounds of this Act these Princes might

not be Judges in Matters of Faith, and manage the Government of the Church at Pleasure? The next Question is, Whether upon this Scheme the Being of the Christian Religion does not lie at the Mercy of the Civil Government? And then the last Interrogatory will be, Whether the Bishops are not bound in some Cases to make a stand upon the Regale, to break through an Act of this Nature in Defence of their Creed, to run the last Hazards, rather than throw up their Commission and desert the Interest of Christianity? These Queries of Mr. Collier's will be easily answered by any unprejudic'd Person.

To proceed: By another Statute, (26 Hen. 8. cap. 6) "Anates, or the First-fruits of all Benefices, Offices, Dignities, &c. Spiritual were granted to the King, his Heirs and Successors, together with the yearly Revenue of the tenth Part of all such Livings. The Bishops of each respective Diocese are charged with the Collection of the Tenths, and made answerable for Non Payment." This Revenue, as the Preamble sets forth, was granted to the King partly in Consequence of his being supreme Head of the Church 9.

The next Thing that presents itself, is K. Henry VIIIth's granting a Commission to Secretary *Cromwell*, by which he constitutes him his Vicar-General, Vicegerent, special Commissary and official Principal in all Ecclesiastical Matters. By inspecting the Instrument it appears, that *Cromwell* had an intire Delegation of the King's Supremacy, and Authority to visit all the Bishops and Archbishops in the Kingdom; he was likewise authorized to constitute Deputies for a Visitation 10; and they were furnish'd with a Plenitude of Power to visit all Archbishops, Bishops, and the rest of the inferior Clergy, and to correct and reform, and exercise all Manner of Discipline which belonged to Ecclesiastical Jurisdiction; they had likewise Authority to confirm or null the Elections of Prelates, to order Installments, to give Institutions and Inductions, to sequester the Fruits of Livings, to deprive or suspend Archbishops, Bishops, &c. to convene Synods and preside in them, and to make such Reforms and Orders as they should think expedient; they had likewise Authority to try all Ecclesiastical Causes, and to exert the Censures of the Church upon those, who refused either to appear or to abide by their Sentence 11. And now the Time for the Visitation drawing on, the King issued out Letters of Inhibition to the Archbishop of *Canterbury*, charging him and his Suffragans not to visit the Clergy or Religious, till the Regal Visitation was over,

over, meaning that which was to be managed under the Vicar-General *Cromwell*: And thus, as Mr. *Collier* with his usual Sincerity observes, all Episcopal Jurisdiction was laid asleep, and almost struck dead by the Regale, during the King's Pleasure ¹². And yet all this was authoriz'd by the Act of Parliament cited above, (26 *Hen. 8. cap. 1.*) which constituted the King supreme Head of the Church of *England*. But this Suspension of the Jurisdiction of all the Bishops was afterwards taken off; the Reason assigned in the Instrument for this Relaxation is somewhat singular: It was done, it seems, because *Cromwell* was employed in Matters of State. Had this Minister not been busy, says Mr. *Collier* with proper Pungency, he might have been sole Ordinary for the Kingdom; and the Episcopal Character in both Provinces had, it may be, been disabled to Insignificancy for this whole Reign ¹³.

The Year following, when the Convocation met, *Cromwell*, lately made a Baron and Lord Privy Seal, appear'd among the Prelates, and by the Strength of his Vicar-Generalship took Place of the Archbishop of *Canterbury*: The Figure that *Cromwell* made in this Assembly, was somewhat singular; especially since he had neither Birth, Learning, nor Character to bear him out. "For an ignorant Layman, says Bishop *Godwin*, to preside in a Synod of the most learned Bishops that ever were in *England*, was but a most scandalous Sight." And, as Mr. *Collier* goes on, if this Function could have been executed by one of the Laity, the King would have done much better in Person than by such a Proxy. However, *Cromwell* had Courage enough to support his Commission, and represented the King up to all Points of State and Ceremony. He appear'd first in the Upper House by his Proxy Dr. *Petre*, who claimed Precedency, and had it, upon the score of his Deputation: About a Week after *Cromwell* came thither himself ¹⁴.

The King went on with the Exercise of his Ecclesiastical Supremacy: To give an Instance, because of the Unusualness of it, of a lower Kind: It is a Licence to preach, granted to *Roland Taylor*, Doctor of Laws, and runs thus: "*Henry* the Eighth by the Grace of God, King of *England* and *France*, Lord of *Ireland*, and under *Christ* Supreme Head upon Earth of the Church of *England*, to our faithful Subject *Roland Taylor*, Doctor of Laws, and admitted into the Order of Deacon, Greeting. As nothing is of greater Moment towards eradicating the Corruption of the Christian Religion, and restoring

" restoring the pure Faith of Christ, than a diligent Explication
 " the Holy Scripture ; the Fruit of which the more our Subjects
 " partake of, we make no doubt the more acceptable will they
 " be to Almighty God, and the more obedient to our Royal
 " Government : Therefore we grant Licence, and give full Power
 " to preach the Word of God in all Churches and other pro-
 " per Places, wheresoever situated within our Kingdom of Eng-
 " land, to Thee, in whose Zeal for the Gospel of *Christ* (even
 " according to Knowledge) Integrity of Life and Manners, Pu-
 " rity of Conscience, and industrious Circumspection, we much
 " confide. In Testimony whereof, &c. 15"

In the next Act of Parliament which we shall take Notice of
 (31 Hen. 8. cap. 10.) we meet with a Recital " Of the King's
 " being Supreme Head of the Church of *England* ; and that for
 " the good Exercise of the said most Royal Dignity and Of-
 " fice, his Highness hath made *Thomas Lord Cromwell* and
 " Lord Privy Seal, his Vicegerent for good and due Admini-
 " stration of Justice, to be had in all Causes and Cases touch-
 " ing the Ecclesiastical Jurisdiction, and for the godly Reforma-
 " tion and Redress of all Heresies and Abuses in the said Church."
 And in Consequence of this Delegation, the Act gives *Cromwell*
 place of the Archbishop of *Canterbury* 16.

The next Particular that occurs, is the Bishops taking out
 strange Commissions from the King, impowering them to exer-
 cise the Episcopal Function : And here we shall transcribe the Con-
 tent of Bishop *Bonner's* Instrument, which, no doubt, was the
 same with the rest ; and after the taking of which, as Bishop
Burnet justly observes, *he might well have been called one of*
the King's Bishops. It sets forth, " That the King is the Foun-
 " tain of all Manner of Jurisdiction and Authority, as well Ec-
 " clesiastical as Secular ; and that those who formerly exercised
 " this Jurisdiction, did it only in a precarious Manner and upon
 " Royal Courtesy, and that therefore it ought to be returned,
 " whenever his Majesty shall please to call for it ; and that since
 " the Lord *Cromwell*, Knight of the Garter, Vicegerent and
 " Vicar-General to preside, manage, and direct in all Ecclesi-
 " astical Causes, was so far employed in Matters concerning the
 " State, that he was not at Leisure to discharge the Function
 " of a Vicegerent, and manage the Ecclesiastical Jurisdiction
 " wholly delegated to him by the King, Supreme Head of the
 " Church of *England*, &c. because *Cromwell* was thus busy,
 " and

“ and could not be every where, nor execute the Office of an
 “ Universal Superintendant ; for this Reason the King, as the
 “ Instrument continues, gives *Bonner* a Commission to execute
 “ all the Branches of the Episcopal Authority under his High-
 “ ness : For the Purpose, he has a Royal Licence to ordain
 “ within the Diocese of *London*, to visit the Dean and Chapter
 “ of *St. Paul's*, and all other Colleges, Hospitals, Monasteries,
 “ Clergy and Laity within his District ; he has likewise a
 “ Power given him to hear Causes and to give Sentence in the
 “ Spiritual Courts, to exercise Discipline, and inflict Censures
 “ according to the Directions of Law and the Degrees of the
 “ Criminal's Offence ; and in short, to execute every thing be-
 “ longing to the Authority and Jurisdiction of a Bishop.” And
 after the King has thus declared himself Patriarch in his Domini-
 ons, claimed all Manner of Spiritual Authority, and pronounced
 the Bishops no more than his Delegates at Pleasure : After this,
 these Words are thrown into the Commission, to give it the
 more passable Complexion, *Besides and over and above those things,*
which are known to be committed to Thee from God by the Holy
Scriptures 17. Now, with Submission, as *Mr. Collier* closely
 argues, this Clause seems to come in too late, and is utterly in-
 consistent with the former Part of the Commission. For if the
 King is the Fountain of all Manner of Ecclesiastical Jurisdiction ;
 if his Lay Vicegerent might lawfully supply the Room of all
 the Bishops in *England*, provided he were at Leisure, and able to
 do it in Person ; if the Bishops, in the Execution of their Of-
 fice, are only the King's Representatives, and revocable at Plea-
 sure : If these Affirmations are all defensible, as the Commission
 sets forth ; then, without question, the Hierarchy can have no
 Jurisdiction assigned in the New Testament, nor any Authority
 derived from our Saviour. But if the Church is a distinct and
 entire Society ; if in pure Spirituals she is constituted independ-
 ent on all the Kings upon Earth ; if she is furnished with
 Powers sufficient to answer the Ends of her Charter ; if these
 Powers were settled by our Saviour upon the Apostles and their
 Successors to the World's End : If the Hierarchy can make out
 this Title, then I must crave Leave to think, that those who
 suggested the Draught of this Instrument, were no great Di-
 vines 18.

The last Statute in King *Henry VIII*th's Reign relating to the
 Regal Supremacy (37. *Hen. 8. cap. 17.*) sets forth, “ That
 “ Archbishops, Bishops, Archdeacons, and other Ecclesiastical
 “ Persons have no Manner of Jurisdiction Ecclesiastical, but by,
 “ under,

“ under, and from his Royal Majesty ; and that his Majesty is
 “ the only undoubted Supreme Head of the Church of *England*
 “ and of *Ireland*, to whom by holy Scripture all Authority and
 “ Power is wholly given, to hear and determine All manner of
 “ Causes Ecclesiastical, and to correct all Vice and Sin whatso-
 “ ever, and to all such Persons as his Majesty shall appoint there-
 “ unto 19.”

But before we leave this Prince, we must take Notice of two of his Proceedings, not mentioned by Mr. *Collier* in his History, but an Account of which we have in Dr. *Hickes's* Treatise, entitled, *The Dignity of the Episcopal Order*. The first is his setting forth a Latin Bible, not long after the passing of the Act of Supremacy : In his Preface, which is inscribed *To the Pious Reader* in general, are these following Words, the like whereof (says Dr. *Hickes*) were never used by any Christian King before, and which sound something like those, in which the King of *Assyria* said in his Heart, *I will exalt my Throne above the Stars of God*.

“ We, therefore, considering that Part of our Duty towards
 “ God, by which we are known to have undertaken, that we
 “ should be in the Kingdom like the Soul in the Body and the
 “ Sun in the World, and that we should exercise Judgment in our
 “ Kingdom in God's Place ; and having all Things in our Pow-
 “ er with Regard to Jurisdiction, should diligently rule and pro-
 “ tect the Church itself in the Room of God ; and whether its
 “ Discipline be improved or destroyed, we must give an Ac-
 “ count to him, who intrusted it to us ; and acting in it in God's
 “ Stead, and having the Image of God : What other Thought
 “ could we entertain in our Mind, than that we should fly thi-
 “ ther, where certain Knowledge might be obtained, lest we
 “ should do any Thing ourselves, or prescribe any Thing to be
 “ done by others, but what can be proved not to swerve so
 “ much as a Tittle from this Law of God 20.”

The second Particular is, that this Royal-Lay-Pope was so fond of his Ecclesiastical Supremacy, that he caused a golden Medal to be struck, with his Effigies half faced in his usual Bonnet, furred Gown, and invaluable Collar of Rubies, which was since sold abroad to give the Royal Family Bread. It is engraved, according to Dr. *Stearns's* Original, in Dr. *Hickes's* Treatise above-mentioned : The Inscription round his Head is in Latin, and takes up a double Circle ; in the outward Circle, *Henry the Eighth, King of England, France, and Ireland, Defender of the Faith,*

Faith; and; within the inner, under Christ, Supreme Head upon Earth of the Church of England and Ireland. On the Reverse is the same Inscription in Greek and Hebrew ²¹. These were the Effects and Consequences of the ~~Ecclesiastical~~ ^{Ecclesiastical} Supremacy settled upon the King by Act of Parliament: And thus did this Monarch, as Dr. *Hickes* severely, but most justly, takes Notice, triumph in his new Style and Title, making an Inscription of it in Letters of Hebrew and Greek and Latin, as *Pilate* did that over our Lord upon the Cross, *This is the King of the Jews*. I never yet heard (continues Dr. *Hickes*) any Man talk of this Medal, but who made this Observation, that King *Henry* crucified the Church, as *Pilate* did her Saviour, with the Solemnity of three Supercriptions ²². And with this Remark we shall take Leave of King *Henry VIII.*

His Son *Edward VI.* succeeded to All his Father's Titles, as well as Dominions. And here the first Ecclesiastical Step, which this New Head of the *English* and *Irish* Churches took, was to grant fresh Commissions to the Bishops, empowering them to exercise their Episcopal Functions. That of Bishop *Bonner* (and no doubt the Rest were of the same Tenour) sets forth, that he had made Application to King *Edward* for an Authority to exercise Ecclesiastical Jurisdiction: As to the other Things, the Instrument runs in the same Form with those taken out by the Bishops in the late Reign. These Commissions were granted only during Pleasure; so that the King might recall their Jurisdiction, and strike their Character dead, when he pleased: And it is certain, that the Bishops through the whole Course of King *Edward's* Reign were upon their good Behaviour for their Office, and had the express Clause of *as long as they shall behave themselves well* put in their Patent. It is true, the Clause in the Commission, *besides and over above those Things which are known to be committed to thee from God by the holy Scriptures*, does import a divine Authority: But then this Acknowledgment is so weakened and confined, as to the Exercise, by other Clauses in the Letters Patent, that without the King's License the Powers in the Episcopal Character would signify little. To speak clearly, the Commission seems embarrassed and inconsistent: for it is plainly affirmed in this Instrument, "that all Manner of Authority and Jurisdiction, as well Ecclesiastical as Civil, is originally derived from the Crown." Now if this Assertion holds, the Power of the Keys must be lodged with the Secular Magistrate: And if so, what independent Right can the Bishops have for the Exercise of their Function? How can they make any Claim to a Charter of Government from our Saviour? Or what Pretence can they have to admit to or ex-

clude from Church Communion upon this Foot? And if their Pretensions to govern must fail thus far, the Powers supposed by the Letters Patent to be given them in holy Scripture, must be of slender Consideration. It has been said, that by this Instrument the Persons appointed were no otherwise named, than as Lay-Patrons present to Livings; but this is somewhat surprizing: For did ever Lay-Patrons pretend to give a Commission in their Presentations for the Exercise of the Priest's Function? Does the Clerk govern his Cure, and execute his Office, in the Patron's Name, and by Vertue of his Authority? If this cannot be made good, the Case is by no Means parallel; for the Bishops by the Letters Patents were to give Orders, and exercise all other Branches of Spiritual Jurisdiction, as the King's Delegates and upon the Strength of his Authority 23.

The next Thing which occurs, is a Regal Visitation: for the Privy Council projecting a farther Reformation, resolved upon sending Commissioners into all Parts of the Kingdom 24. But before the Visitors set forward, the Archbishop sent his Mandate, by Vertue of the King's Letter, to the Bishop of *London*: It was to give Notice to the Provincial Bishops, not to visit their respective Dioceses, nor exercise any Spiritual Jurisdiction, nor preach any where but in their Cathedrals; nor that any of the Clergy should preach in any Place without the King's License, excepting in their own Collegiate and Parochial Churches. The King's Letter of this Tenour was directed to the Archbishop of *York*. Besides the Restraining of this Mandate, there was a particular Inhibition, directed to the Bishop of *London* by the King's Commissioners for a General and Regal Visitation. By this Inhibition the Bishop's whole Jurisdiction is laid asleep, and himself served with a Citation to appear before the Visitors: And, which makes the Case somewhat more extraordinary, the Visitors are most of them Lay-men. They have a large Compass of Jurisdiction in their Instrument, and are empowered to visit the Clergy and Laity, to have all sorts of Faculties, Licenses, and Endowments laid before them, to examine the Clergy's Titles, and to enquire into the Practice of the Spiritual Courts, and inspect as it were every part of the Bishop's Function 25.

In this Reign we meet with a Statute, (1 *Ed. 6. cap. 2.*) which makes a Change in the Manner of choosing Bishops, and transfers the Election wholly from the Deans and Chapters to the Crown. The Preamble sets forth, " that the former Elections are in very
" Deed no Elections, but only by a Writ of *Congé d'Elire* have
" Colour;

23 Collier's Ecclesiast. Hist. vol. 2. pag. 218. col. 2. p. 219. c. 1. 24
Ibid. p. 221. c. 2. 25 p. 224. c. 1.

“ Colours, Shadows, and Pretences of Election; that they serve
 “ to no Purpose, and seem derogatory and prejudicial to the King’s
 “ Prerogative Royal, to whom only appertains the Collation and
 “ Gift of all Archbishopricks, Bishopricks, and Suffragan Bishops
 “ within his Highnesses Dominions: It is therefore enacted, that
 “ for the future no *Congéd’ eglise* shall be granted, nor any Election
 “ be made by Dean and Chapter, but that the Archbishoprick or
 “ Bishoprick shall be conferred by the King’s Nomination in his
 “ Letters Patents²⁶.” It is also enacted, “ that all Summons, Ci-
 “ tations, and other Processess of Archbishops and Bishops, which
 “ used to be sent out in their own Names, shall be made in the
 “ Name and with the Style of the King, as it is in Writs Original
 “ or Judicial at the Common Law, and that the *Tesste* thereof shall
 “ be in the name of the Archbishop or Bishop; and that every
 “ Bishop or Person exercising Ecclesiastical Jurisdiction, shall have
 “ the King’s Arms engraven on their Seals of Office²⁷.” The
 Act likewise sets forth, “ that all authority of Jurisdiction, Spiri-
 “ tual and Temporal, is derived from the King’s Majesty as Su-
 “ preme Head of these Churches, and that All Courts Ecclesiasti-
 “ cal within the two Realms are kept by no other Power and Au-
 “ thority, either Foreign or within the Realm, but by the autho-
 “ rity of his excellent Majesty²⁸.” Now some endeavour to elude
 this *Erafsianism* thus established by Act of Parliament, by urging
 that the Ecclesiastical Offices are Divine in the Institution, tho’ Se-
 cular in the Conveyance; that the Power of the Keys is from our
 Saviour, but the Exercise from the Civil Magistrate. But this is
 nothing but a meer Evasion, and gives up the Authority which it
 appears to maintain. For, upon this Principle, what does the Di-
 vine Institution of the Sacerdotal Function signify, if it lies wholly
 under the Controul of the State? What signifies a Commission, if
 a Man cannot act upon it without Leave from a third Hand? What
 is a Man the better for having a Key, if he has no Liberty to turn
 it, to lock and unlock, without a Foreign Permission? Power, with-
 out a Right to use it, looks like a Contradiction, and is at best but
 a Notional Advantage. It is a precarious Privilege; and, as to
 Practice, lies perfectly at the Pleasure of another. For the Pur-
 pose: If the Hierarchy cannot execute their Divine Commis-
 sion without a License from the Civil Magistrate, then the Ma-
 gistrate may lay an Embargo upon their Function, and stop the
 Exercise of their Character, as long as he thinks fit. Thus the De-
 sign of their Mission, and their Authority from our Saviour, may
 be wholly defeated, and turn to no Account²⁹.

The next Instance of King *Edward VI*’s exercising his Ecclesi-
 P astical

attical Supremacy, is his issuing out a Proclamation in the year 1548, to bar the use of the Pulpit throughout the Kingdom: And thus those Preachers, who were licensed before, had an Embargo laid upon them 30.

And now the King is resolved to shew, that he is Head of the Church indeed; for, by Vertue of the Supremacy declared by Act of Parliament to belong to him, he takes upon him to deprive Bishops, and begins with *Bonner Bishop of London*. *Bonner* had preached an exceptionable Sermon upon the first of September 1549. Upon this a Commission was issued out to *Archbishop Cramer*, *Ridley Bishop of Rochester*, *Sir William Petre* and *Thomas Smith*, Secretaries of State, and to *Dr. May Dean of Paul's*, to examine the Matter. The Commissioners are impowered to suspend, excommunicate, or deprive *Bishop Bonner*, or to any other Censure Ecclesiastical. Any three of them are likewise authorized to pronounce Sentence: from whence it follows, that a State of Diversity of Opinion, *Petre*, *Smith*, and *May* Dean of Civil Law might have over ruled *Archbishop Cramer* and *Ridley* 31. After several Hearings before the Commissioners, they finding the Bishop wholly unmanageable, proceeded to Judgment, and pronounced him deprived of his Bishoprick. But whether this Deprivation were either Valid or Canonical, I leave any one to judge, who will consider that the whole Proceeding was grounded upon a Commission from the King, and that Secular Men were mixed with Clergymen in the Censure of a Bishop. I know indeed that it has been pleaded, that the Sentence being only of Deprivation from the See of *London*, it was not so entirely an Ecclesiastical Censure, but was of a mixed Nature, so that Laymen might join in it. But this Answer seems short of Satisfaction. For which way is a Deprivation from the See of *London* not entirely an Ecclesiastical Censure? Is not the Episcopal Office an Ecclesiastical Charge? Is not the Bishop's Jurisdiction over his Diocese a Spiritual Authority? By being deprived therefore of his See, he is deprived of his Spiritual Jurisdiction, and by Consequence the Censure must be properly Ecclesiastical 32.

Gardiner Bishop of Winchester was afterwards deprived in the same manner 33; and so were *Heath Bishop of Worcester*, and *Day Bishop of Chichester* for no other Reason, but refusing to take down Altars and set up Tables in their Room. The two last were deprived by a Commission directed to *Sir Robert Cholmley* Chief Baron of the Exchequer, *Sir Richard Read*, *Richard Gooderick*, *John Gosnold*, *John Oliver*, *Richard Ryal*; all Laymen 34.

And

And since the King shewed, that he was vested with the Plenitude of Spiritual Power by taking upon him to deprive Bishops, it is no Wonder that he should grant a Licence to *Dudley* Earl of *Warwick*, his Countess, and family for eating Flesh in *Lent* and on all other Days of Abstinence: It was to continue during the Earl's Life, and set aside all Acts of Parliament and Canons to the contrary 35.

The next Thing that presents itself, is a Statute, (5 & 6 Ed. 6. cap. 4.) which enacts, "that if any Person shall smite or lay any violent Hands upon any other, either in the Church or Church-yard, that then *ipso facto* every Person so offending shall be deemed Excommunicate, and be excluded from the Fellowship and Communion of *Christ's* congregation." By this Act, the Reader may observe, the Direction of Spiritual Jurisdiction is managed by Parliament; and, which is more, the Penalty of the Statute reaches to the most solemn Exercise of the Power of the Keys 36.

In the year 1552 the Bishop of *Durham* was deprived by a Commission 37.

And thus we have taken a View of the Ecclesiastical Proceedings of the two Lay Heads of the Church of *England*.

Queen *Mary* succeeded her Brother *Edward*; but she having continued a Member of the Church of *Rome* to her Death, I shall take no Notice of any of her Actions relating to Church-affairs, or of any Statutes passed in her Reign, because they cannot be fairly charged upon the Church of *England*.

But her Sister Queen *Elizabeth's* Reign, like those of her Father and Brother, will afford us Matter sufficient. And here the first Instance that occurs of her exercising Ecclesiastical Jurisdiction, is her putting out a Proclamation for silencing the Pulpit, and commanding all Disputes between the Popish and Reformed Parties to be forborn. And thus for some Time none were allowed to preach, without a Licence under the Broad Seal 38.

In the first Session of Parliament in this Reign was passed the *Supremacy Bill*, for restoring to the Crown the ancient Jurisdiction over the State Ecclesiastical, and abolishing all foreign Power repugnant

to the same. By this Act (1 Eliz. cap. 1.) "such Jurisdictions, "Privileges, Superiorities, and Preeminences Spiritual and Ecclesiastical, as by any Spiritual or Ecclesiastical Power or Authority hath heretofore been or may lawfully be exercised or used, for the Visitation of the Ecclesiastical State and Persons, and for Reformation, Order, and Correction of the same, and of all Manner of Errors, Heresies, Schisms, Abuses, Offences, Contempts, and Enormities, shall for ever by Authority of this present Parliament be united and annexed to the Imperial Crown of this Realm." Then follows the Clause for empowering the Queen and her Successors to erect the High Commission Court for the Exercise of Ecclesiastical Jurisdiction. And by this Branch the Queen and her Successors are enabled to assign by Letters Patents under the Great Seal such Persons, and for so long time, as they shall think fit (provided they are natural born Subjects) for the exercising under the Crown all Manner of Spiritual or Ecclesiastical Jurisdiction. Particularly, by this Act the Commissioners are empowered "to visit, reform, redress, order, correct, and amend all such Errors, Heresies, Schisms, Abuses, Offences, Contempts, and Enormities whatsoever, which by any Manner of Spiritual or Ecclesiastical Power, Authority, or Jurisdiction can or may lawfully be reformed, ordered, redressed, corrected, restrained, or amended." Nothing can be more comprehensive than the Terms of this Clause: The whole Compass of Church discipline seems transferred upon the Crown. And thus by the Queen's Letters Patents passed in the 18th year of her Reign, her Ecclesiastical Commissioners are authorized to visit, reform, correct, as well in Places exempt as not exempt, all Errors, Heresies, Schisms, &c. by Censures Ecclesiastical, Depri- vation, or otherwise. And, which is particularly remarkable, notwithstanding the Queen, and her Successors King *James* and King *Charles* the first, joined Church men with others in the Ecclesiastical Commission, yet by this Branch of the Statute they are empowered to have made use, if they had so pleased, of none but Lay-men. For the better Maintenance of this Act, the Oath of Supremacy is annexed: And here the Subject swears "to defend "All Jurisdictions, Priviledges, Preeminences, and Authorities "granted or belonging to the Queen's Highness, her Heirs, and "Successors, or united and annexed to the Imperial Crown of this "Realm." And here it may be observed, that to make the Act more inoffensive, the Title of Supreme Head was changed into that of Supreme Governor 39, which seems to be a nice Distinction without any real Difference. By Vertue of this Act, the Queen's Commissioners deprived for refusing the Oath of Supremacy fourteen Bishops, three Bishops elect, twelve Deans, fourteen Arch- deacons,

deacons, sixty Canons or Prebendaries ; besides inferior Clergy 40.

To take off the *Eraſtianism* of this Oath of Supremacy, the 37th Article of the Church of *England* is pleaded, which runs thus :
 41 “ The Queen’s Maſteſty hath the chief Power in this Realm of
 “ *England* and other her Dominions, unto whom the chief Go-
 “ vernment of all Eſtates of this Realm, whether they be Eccle-
 “ ſiaſtical or Civil, in All Cauſes doth appertain, and is not nor
 “ ought to be ſubject to any foreign Jurisdiction. Where we at-
 “ tribute to the Queen’s Maſteſty the chief Government, by which
 “ Titles we underſtand the Minds of ſome ſlanderous Folks to be
 “ offended : we give not our Princes the miniſtring of God’s Word
 “ or of the Sacraments, the which Thing the Injunctions alſo ſet
 “ forth by *Elizabeth* our Queen do moſt plainly teſtify ; but that
 “ only Prerogative, which we ſee to have been given always to
 “ all godly Princes in holy Scriptures by God himſelf, that is, that
 “ they ſhould rule all Eſtates and Degrees committed to their
 “ Charge by God, whether they be Eccleſiaſtical or Temporal,
 “ and refrain with the Civil Sword the ſtubborn and evil Doers.”
 The Paſſage in the Injunctions referred to in this Article, is as
 follows : 42 “ The Queen’s Maſteſty——would that all her lov-
 “ ing Subjects ſhould underſtand, that nothing was, is, or ſhall be
 “ meant or intended by the ſame Oath, than was acknowledged
 “ to be due to the moſt noble Kings of famous Memory K. *Henry*
 “ VIII. or K. *Edward VI.* And further her Maſteſty forbiddeth
 “ all manner of her Subjects to give Ear or Credit to ſuch perverſe
 “ and malicious Perſons, which moſt ſiniſterly and maliciously la-
 “ bour to notify to her loving Subjects, how by Words of the ſaid
 “ Oath it may be collected, that the Kings or Queens of this
 “ Realm, Poſſeſſors of the Crown, may challenge Authority and
 “ Power of Miniſtry of divine Service in the Church, wherein her
 “ ſaid Subjects be much abuſed by ſuch evil diſpoſed Perſons.
 “ For certainly her Maſteſty neither doth nor ever will challenge
 “ any Authority, than that was challenged and lately uſed by the
 “ ſaid noble Kings of famous Memory, K. *Henry VIII.* and K.
 “ *Edward VI.* which is and was of ancient Time due to the Im-
 “ perial Crown of this Realm, that is, under God to have the
 “ Sovereignty and Rule over all manner of Perſons born within
 “ theſe her Realms, Dominions, and Countries, of what Eſtate
 “ either Eccleſiaſtical or Temporal ſoever they be, ſo as no other
 “ foreign Power ſhall or ought to have any Superiority over them.”
 And in an Act of Parliament made in this Reign (5 *Eliz. cap. 1.*)
 it is provided, 43 that the Oath of Supremacy ſhall “ be taken
 “ and expounded in ſuch Form, as is ſet forth in an admonition
 “ annexed

“ annexed to the Queen’s Majesty’s Injunctions ; that is to say, “ to confess and acknowledge in her Majesty, her Heirs and Successors, none other Authority than that was challenged and lately used by the noble K. Henry VIII. and K. Edward VI. as “ in the said Admonition more plainly may appear.” Now upon these Passages let it be observed, 1. That if they were ever so full and express, they relate only the Oath of Supremacy : here is no Interpretation of any Act of Parliament, but all the *Eraſtian* Statutes stand in full force ; and as the Church of *England* has adopted them into her second Canon, she is still chargeable with whatever is contained in them. 2. All that is disclaimed here, is the Power of performing divine Offices : *we give not our Princes the ministring of God’s Word or of the Sacraments*, says the Article : *they may not challenge Authority and Power of Ministry of divine Service in the Church*, says the Queen in her Injunctions. Now we do not charge the Church of *England* with giving Princes this Power, (and I suppose that the Performance of these divine Offices is what is meant by that Clause in the Bishops Commissions mentioned above, *besides and over and above those Things, which are known to be committed to thee from God by the holy Scriptures*) but we charge her with making the Crown the Fountain of all Ecclesiastical Jurisdiction, with ascribing to the King the same Spiritual Supremacy over Bishops and the Church, as the Pope had formerly usurped : And therefore I observe 3. That this is so far from being disclaimed here, that on the contrary it is plainly asserted in the Passages above cited. Even the Article gives the Queen “ the “ Chief Government of All Estates [as well as Persons] of this “ Realm, whether they be Ecclesiastical or Civil, in All Causes ” And both the Injunctions and Act of Parliament expressly challenge the same Authority, that was challenged and lately used by K. Henry VIII. and K. Edward VI. And what that was, has been already seen. This is also confirmed beyond all Exception by the very Statute of Queen *Elizabeth*, which establishes the Oath of Supremacy, in which it is added, “ that the Branches, Sentences, “ and Words of the several Acts made in King Henry VIII’s Time “ touching Supremacy, and every one of them, shall be deemed “ and taken to extend to her Highness, her Heirs and Successors, “ as fully and largely as ever the said Acts did extend to the late “ King Henry VIII.” All these considerations being put together, will I am afraid shew too plainly, that the Article, Injunctions, and Statute quoted in this Paragraph, will not excuse the Church of *England* from the Charge of *Eraſtianism* ; in the farther Proof of which we now proceed.

In the Year 1550 the Queen signed Commissions for a Royal Visitation all over *England*. One of them, for the Archbishop and Province of *York*, is directed to *Francis Earl of Shrewsbury* and thirteen others. The Instrument sets forth in the Beginning,

“ that

“ that the Queen could not faithfully discharge the Business of her
 “ Station, without making a Provision for the Worship of God
 “ Almighty, and the propagating the true Religion :” From hence
 she proceeds to declare her Royal Power absolute, with respect
 both to Church and State : *We therefore in respect of our Royal
 and Absolute Power, committed to us in this our Kingdom, since we
 have resolved to visit both the States of our Kingdom, as well the
 Ecclesiastick as the Laick, and to prescribe them certain Rules of
 Piety and Virtue, have constituted the aforesaid Francis Earl of
 Suresbury, &c.* Amongst these 14 Commissioners there is never
 a Clergyman, except one *Sandys* Doctor in Divinity, unless another
 who has the Title of Doctor in Law was in Orders, which is
 somewhat unlikely. Notwithstanding this, any two of them are
 authorized to visit all Cathedral, Collegiate, and Parochial Churches;
 and all Degrees of the Clergy, the Bishops not excepted. They
 are empowered to examine them upon the Articles of their Belief,
 the Qualifications of their Learning, and their Behaviour as to
 Morals; and in case they find them defective, heterodox, or irreg-
 ular, they are to proceed against them by Imprisonment and Ec-
 clesiastical Censures. Farther, their Commission empowers them
 to deliver new Injunctions; to declare Spiritual Promotions void,
 to allow competent Pensions to those who quit their Livings; to
 examine Letters of Orders, to give Institution and Induction; to
 convene Synods and receive Synodals, and to excommunicate those
 who refuse to pay; to give Licenses to preach to those whom they
 judge qualified; to discharge Persons committed to Prison upon
 the Score of Religion, to try the Causes of Deprivation, and to re-
 store such as have been illegally displaced: In short, their Com-
 mission takes in the whole Compass of Ecclesiastical Jurisdiction,
 and reaches to every part of the Episcopal Function, excepting
 Ordination, consecrating of Churches, and officiating in Divine
 Service. And, which is still more singular, *Sandys* the Clergyman
 is not constituted one of the *Quorum*, but any two of the Lay-
 Commissioners are authorized to transact all this extraordinary Bu-
 siness, and to exert the highest Censures of the Church. This,
 Bishop *Burnet* observes, was more than some People understood,
 and seemed a great Stretch of the Queen’s Supremacy. But he
 appears inclined to justify the Commission: for he subjoins, “ It
 “ was thought that the Queen might do that, as well as the late
 “ Chancellors did it in the Ecclesiastical Courts:” So that one
 Abuse was the Excuse for another. But it is to be feared, that
 this Plea will not hold; for the Imitation of an ill Precedent is no
 sufficient Defence: Besides, Lay Chancellors, tho’ they some-
 time judge what Crimes deserve Excommunication, yet they never
 pronounce the Sentence; that solemn Part is always performed by
 a Priest. But these Commissioners were not tied to the Rules of
 Ecclesiastical Courts: their Jurisdiction was unconfined and para-
 mount; and therefore, as far as it appears they might have pro-
 nounced the Sentence of Excommunication, without exceeding

the bounds of their Deputation. And lastly, the Chancellors act in the Bishop's Name, and by Vertue of his Commission; of the Bishop, I say, who has undoubtedly a Right to admit to the Communion of the Church, and exclude from it. But these fourteen Commissioners managed purely upon the Strength of the Regale: They had no Authority but what they received from the Queen, who was without Question a Lay-person, and by consequence could make out no Claim to any Share of the Sacerdotal Character, nor produce any Warrant from our Saviour for the Exercise of the Keys 44.

The next Thing remarkable, relating to Ecclesiastical Affairs, is an Act of Parliament, (1 *Eliz. cap. 2.*) by which it is provided, "that in Case of Contempt of the Rites of the Church, the Queen's Majesty may by the Advice of the Commissioners for Ecclesiastical Causes, or the Metropolitan, ordain and publish such farther Ceremonies and Rites, as may be most for the Advancement of God's Glory, the edifying his Church, and the due Reverence of *Christ's* holy Mysteries and Sacraments 45."

In the Year 1573, the Queen in order to give a Check to *Puritanism*, ordered the Lord Treasurer *Barleigh* to make a Speech in the *Star Chamber* upon this Subject, and press the Execution of the Laws. Among other Things he tells the Lords of that *Chamber*, that "Her Majesty commanded him farther to acquaint them, that being empowered by Act of Parliament, she had at several Times by the advice of her Clergy published Injunctions and Orders for the uniform Government of the Church, and given the Execution of these Orders in Charge to the Bishops and other Ecclesiastical Commissioners and Ministers of Justice 46."

In the year 1577, *Grindal* Archbishop of *Canterbury* refusing to act in the suppressing of *Prophesying*, was confined to his House, and sequestred from his Jurisdiction for six Months. This Restraint was clapt upon him, when he was going on with his Metropolitick Visitation. It was done by the Lords in the *Star Chamber*, whô it is to be supposed paid this Sentence in Vertue of their Ecclesiastick Commission 47.

In a Session of Parliament held in the 25th year of this Reign, the Commons voted that they had Authority to appoint a Fast, and fixed upon a Day: but before it came, the Speaker declared himself sorry for the Error of this Resolve, and that her Majesty was much displeased with their Proceedings: Upon this the House voted

ted a Submission, which the Vice-Chamberlain acquainted them the Queen had accepted; that she hoped for the future they would move more warily; that she did not dislike their Inclination for Fasting and Prayers; that it was the Manner which disoblged; it was their presuming to appoint a Fast, without pre-acquainting her Majesty, and receiving her Orders for that Purpose; and that this was no less than plain Encroachment upon her Ecclesiastical Authority 48.

In the Year 1585, Queen *Elizabeth* made a Speech to both Houses at the Prorogation of the Parliament. She takes Notice, "that some People had been busy in finding Fault with the Clergy; that a Censure of this Kind reflected upon herself: for since God had made her an Over-Ruler of the Church, her Negligence could not be excused, if any Schism or Heresy was connived at. She grants, that there may be some Misbehaviour and Omission amongst the Body of the Clergy, and that such Miscarriage is common to all considerable Offices. *All which,* continues her Majesty, *if my Lords of the Clergy do not amend, I mean to depose you: Look you therefore well to your Charges.*" Now it is plain by this Speech, that the Queen was led into a Mis-persuasion concerning the Regale: she delivers herself, as if she had an Apostolical Commission within her Dominions, and as if her Power was paramount to the Episcopal College 49.

At the Trial of one *Udall* a Nonconformist Minister, it was resolved by the Judges, "that those who speak against her Majesty's Government in Cases Ecclesiastical, her Laws, Proceedings, or Ecclesiastical Officers who ruled under her, did defame the Queen 50."

Afterwards another Cause relating to one *Caudrey* was argued at Length by the Council at the Bar, and by the Bench; who having consulted the Judges of the other Courts, came at last to this Resolution, "That the Act of 1 *Eliz. cap. 1.* concerning Ecclesiastical Jurisdiction was not a Statute introductory of a New Law, but declaratory of the Old; that this Act does not annex any Jurisdiction to the Crown, but that which in Truth was, or of Right ought to be, by the Ancient Laws of the Realm Parcel of the King's Jurisdiction, and united to his Imperial Crown, and which lawfully had been or might be exercised within the Realm." It was resolved farther by all the Judges, "That if the Act 1 *Eliz. cap. 1.* had never been made, the King or Queen of *England* for the time being may make such an Ecclesiastical Commission (as was in force when the Case was argued) by the Pre-rogative

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"rogative and Law of *England*." Their Ground is, "That by the ancient Laws of this Realm the Kingdom of *England* is an absolute Empire, consisting of one Head, which is the King; and that this Kingly Head is furnished with plenary Power, Prerogative, and Jurisdiction to render Justice to every Part of this Body in All Causes Ecclesiastical or Temporal." Their Reason is, "Because otherwise he should not be a Head of the whole Body." After this, they come to a Recital of the Causes, which by the Laws of *England* are to be tried in Ecclesiastical Courts. In this List they reckon Blasphemy, Apostasy from Christianity, Heresies, Schism, ordering Admissions, Institutions of Clerks, Celebration of Divine Service; Rights of Matrimony, Divorces, General Bastardy, Subtraction and Right of Tythes, Oblations, Obventions, Dilapidations, Reparation of Churches, Probate of Testaments, Administration and Accounts upon the same, Simony, Incests, Fornications, Adulteries, Solicitation of Chastity, Pensions, Procurations, Appeals in Ecclesiastical Causes, Commutation of Penance. These, and such other Causes as do not belong to the Cognizance of the Common Laws of *England*, are to be determined and decided by Ecclesiastical Judges according to the King's Ecclesiastical Laws of this Realm." In this Resolution there are several remarkable Things maintained by these Reverend Judges: 1. That an Authority to assign such natural-born Subjects, as the King or Queen shall think fit, for the exercising all Manner of Ecclesiastical Jurisdiction, and for the reforming and correcting all Manner of Heresies, Schisms, Offences, &c. which by any Spiritual or Ecclesiastical Power or Authority can or may be lawfully reformed or ordered; that such an Authority was, or of right ought to be, by the ancient Laws of this Realm, Parcel of the King's Jurisdiction, and united to his Imperial Crown; and which lawfully had been, and might be, exercised within the Realm. Now by qualifying their Assertion within this Disjunctive, that all this had lawfully been or might be exercised, it is plain that the Judges were sensible the Regale had not been always carried out to this Extent: unless they knew this, we must suppose them strangely unacquainted with the History of former Times. 2. It is resolved by all the Judges, that if the Statute of 2. *Eliz. cap. 1.* had never been enacted, the Crown might have made such an Ecclesiastical Commission, and erected such a Court as gave Judgment against *Caudrey*. And if so, this Act for restoring the ancient Jurisdiction to the Crown seems, as to this Branch at least, altogether unnecessary. Upon the whole, it must be said that this Decision declares strongly for the Prerogative. 3. The Reverend Judges found this Force and Extent of the Regale upon the Absoluteness of the *English* Monarchy; they make it a Crown-Jewel, and a Quality essential to Civil Sovereignty. Now it is well known, that the *Roman* Empe-

rors were much more absolute, than the Kings of *England* have been at least for some late Centuries. Therefore if the Regale, with the Compass above-mentioned, is a necessary Branch of the Prerogative Royal, it will follow by inevitable Consequence, that all the Heathen Emperors from *Tiberius* to *Constantine the Great*, had a Right to exercise all Manner of Ecclesiastical Jurisdiction, and to visit, reform, and correct all Heresies, Schisms, Offences, &c. which by any Manner of Spiritual or Ecclesiastical Power or Authority can, or may be lawfully executed or redressed. And thus those Princes, who are no Members of the Spiritual Society, must be Heads of it; and those, who profess their Disbelief of the Christian Faith, have the whole Government and Discipline of the Church lodged in their Hands: And by this Reasoning, they may erect a Court of Pagan Commissioners to exert Ecclesiastical Censures, and pronounce in Cases of Heresy and Schism. Now whether this Way of arguing can be reconciled to the Commission granted by our Saviour to the Apostles and their Successors, to the Practice of the Primitive Church, and to the Perpetuity of the Christian Religion, the Reader must judge 51.

The last Act of *Q. Elizabeth's* Regal Ecclesiastical Supremacy, which I shall take Notice of, is the Suspension of *Marmaduke Middleton* Bishop of *S. David's* from his Office and the Exercise of Ecclesiastical Jurisdiction by the High-Commission Court 52.

And thus we have seen, that this Female Supreme Governor of the Church of *England* exercised Ecclesiastical Jurisdiction as fully, extensively, and Papally, as ever her Father and Brother had done before her.

The only remarkable Instance of this Kind that I meet with in the Reign of King *James I.* is his Majesty's Dispensation granted to Archbishop *Abbot*, on the account of any Irregularity, or suspicion of Irregularity, that might be charged upon him for having had the Misfortune to commit a casual Homicide. By this Instrument the Canons, in case there was Need, are over-ruled and dispensed with: the Force of *Abbot's* Character is revived, and he is fully restored to the Exercises of his Function. This is a wonderful Relief from the Crown, and supposes a Patriarchal at least, if not a Papal, Authority vested in the King 53.

54. At the Coronation of King *Charles I.* a very remarkable Prayer was used, which sounds high for the Regale, and might serve very well at the Consecration of a Patriarch. It stands thus: "Let him obtain Favour for the People like *Aaron* in the Tabernacle,

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“bernalde, *Elisba* in the Waters, Zacharias in the Temple ;
 “give him Peter’s Key of Discipline, and Paul’s Doctrine.”

Abbot Archbishop of *Canterbury* having fallen under the King’s Displeasure, his Majesty suspended him from his Archiepiscopal Function 55. But it must be confessed, that this Revocation of the Powers of the Hierarchy purely by the Force of the Regale, looks like a Modern Way of Proceeding. The Discipline of the Ancient Church was conveyed through another Channel. The Council of *Antioch* mentions a Synod as a proper Judicature for the Trial of a Bishop, as to Spiritual Causes ; neither does it so much as suppose there could be any other. And by the Council of *Carthage* it is decreed, that in case a Bishop is reported a Criminal, and a Synod cannot conveniently be called, he shall be tried by twelve Bishops. By the way, both these Councils were held under Christian Princes, and yet the Fathers ordered, that the Process against a Bishop should be managed by those of his own Order. It was not then the Custom for Princes to lay any Penalties upon Bishops, unless for Crimes against the State. But as to Failures in their Function, Ecclesiasticks only were to take Notice of such Matters. Thus, for Instance, *S. Chrysostom* was deposed by a Synodical Sentence. *Arcadius* the Emperor, tho’ willing to get rid of him, did not think fit to arrest his Jurisdiction, or silence his Preaching, by exerting the Regale. Such Proceedings were altogether unprecedented in that Age : The Church at that Time of Day would have been extreamly surprized to see a Prince supersede a Spiritual Commission, underrived from him 56.

Before the King had published his Proclamation for introducing the Liturgy in *Scotland*, some of the *Scotch* Bishops wrote to *Laud* Archbishop of *Canterbury* to solicit his Majesty, that the publishing the Book might be postponed to a more seasonable Juncture : But others of them were more sanguine, and wrote to the Archbishop, pressing for Execution and Dispatch. Upon this *Laud* procured a Warrant from the King, commanding the *Scotch* Bishops to go forward with the Undertaking at the utmost Hazard ; threatening them withal, that in Case they moved languidly, and threw in unnecessary Delays, the King would remove them, and fill their Sees with Men of more Zeal and Resolution 57.

About five Months after the Restoration of King *Charles II.* his Majesty published a Declaration concerning Ecclesiastical Affairs, in which besides promising several Alterations in the Government of the Church, he dispenses with the Sign of the Cross in Baptism, with bowing at the Name of *Jesus*, the Use of the Surplice, the Subscription

Subscription required by the Canon, and the Oath of Canonical Obedience. Thus did this Declaration carry the Prerogative to an extraordinary Extent, and seems to reach into the Business of Synods, over-rules the Canons, and disables the Discipline of the Church 58.

And, lastly, in the Reign of King *James II.* (for I shall carry this Account no lower) it is well known, that *Compton* Bishop of *London* was suspended from his Office and Jurisdiction by the High Commission Court, which acted merely by Vertue of Royal Authority.

From all that has been said, I think it plainly appears, First, That according to our Constitution and by the Laws of the Realm

1. All Manner of Spiritual Jurisdiction, formerly exercised in *England*, does now belong to the King.
2. All Spiritual Jurisdiction exercised by any Subject in *England*, is held and exercised from, by, and under the King.

Secondly, That the Church of *England* having incorporated all the Laws of the Realm, relating to the Regal Supremacy in Causes Ecclesiastical, into her Canons, is justly chargeable with the two foregoing Positions, which are therefore to be looked upon as her publick, stated, and authorized Doctrine.

But to this is objected the following Question in the Ordinal of the Church of *England*, put to Bishops at their Consecration :
 " Will you ——— and such as be unquiet, disobedient, and criminous within your Diocess, correct and punish, according to
 " such Authority as you have by God's Word, and as to you shall
 " be committed by the Ordinance of this Realm ? " From hence it is argued, that the Church of *England* maintains, that Bishops have Authority by God's Word to correct and punish, that is, that they have by Divine Right Power to exercise Spiritual Jurisdiction ; that the Ordinal being confirmed by Act of Parliament, this is consequently agreeable to the Law of the Land ; and therefore, that the Doctrine both of Church and State is not *Erasian*, but Orthodox. But this seeming inconsistency is easily reconciled by Archbishop *Laud's* Words in his Speech in the Star Chamber, June 16th, 1637. " Our being Bishops by Divine Right takes
 " nothing

“ nothing from the King's Power and Right over us : For tho' our
 “ Office be from God and *Christ* immediately, yet may we not exer-
 “ cise that Power either of Order or Jurisdiction, but as God hath
 “ appointed us, that is, not in his Majesty's or any Christian King's
 “ Kingdoms, but by and under the Power of the King, given us
 “ so to do 59.” And this must needs be the true Sense of the
 Church of *England* ; for otherwise she must be supposed to maintain
 both Sides of a Contradiction (and consequently must be necessarily
 Erroneous), and to excommunicate Persons by her second Canon
 for what she is guilty of herself in her Ordinal. But this Distinction
 of Ecclesiastical Offices being Divine in the Institution, tho' Secular
 in the Conveyance ; of the Power of the Keys being from our Sa-
 viour, but the Exercise from the Civil Magistrate ; has been con-
 sidered above, and shewn to be merely evasive, and not capable of
 removing the Charge of *Eraastianism*, especially when taken in
 Conjunction and Reconciliation with so many Acts of Parliament,
 which the Church of *England* has made her own by her second
 Canon. And indeed she has ever acted agreeably to the *Eraastian*
 Doctrine, which she has taught : For has she not always submitted
 to the King as *Supreme Ordinary* ? Do not all her Bishops in their
 Oath of Homage confess, that they hold the Spiritualities, as well
 as Temporalities, of their Bishopricks from the Crown 60 ? And
 has she not, from the Reformation to the Revolution, yielded to
 All the Lay-Deprivations of Bishops without Remonstrance, and
 acknowledged the Intruders ?

Upon the whole, the Doctrine of the Church of *England* upon
 this Point has been here proved to be entirely inconsistent with and
 contrary to that of the *Independency of the Church*, which in the be-
 ginning of this Discourse was laid down to be a Fundamental Truth,
 And as the Doctrine of the Papal Supremacy in the Church of *Rome*
 is erroneous and dangerous, the Practice of it Usurpation, and the
 Imposition of it a sufficient Ground for Separation ; so, I am afraid,
 the Doctrine of the Regal Supremacy in the Church of *England* is
 equally erroneous and more dangerous, the Practice of it Sacrilege
 as well as Usurpation, and the Imposition of it a good reason for
 withdrawing from her Communion. I pray God reform both
 Churches, in all Respects, agreeably to the Ancient and Universal,
 that is, the truly Catholick, Church of Christ.

Amica Ecclesia *Graeca*,
 Amica Ecclesia *Romana*,
 Amica Ecclesia *Anglicana*,
 Sed magis Amica VERITAS.

31st May, 1745.

PHILALETHES CATHOLICUS.

Thus far the Discourse upon the King's Ecclesiastical Supremacy, which, I think, has sufficiently proved the error charged upon the Church of ENGLAND in the beginning of this Chapter; and therefore I shall say no more upon the Subject, but proceed.

C H A P. XIX.

Of the Necessity of the Mixture of Wine and Water in the Eucharistick Cup.

THAT the Reformation of the Church of England from that of Rome in the reign of K. Edward VI. was far from being compleat, is but too evident from the last Chapter. But, alas! giving that excessive stretch of power, which was then taken from the Bishop of Rome, to a Lay-Man, was not the only instance, in which our Reformers erred. It is true, they restored the Cup to the Laity, but did they not reject the *Mixture* of the heavenly Wine? Since some have pretended that they did not, I will discuss that point in the next Chapter: in this I will enquire, whether it ought not to be retained by the Rule, which we are to be governed by. Certainly it ought: For

The Eucharist is a Sacrament generally necessary to Salvation.

The Matter of the Eucharist is necessary to the Eucharist.

Those elements are the Matter of the Eucharist, which our Saviour *instituted* to be so.

Those elements, which our Saviour *used* at the institution of the Eucharist, which he consecrated and delivered, are the elements, which he *instituted* to be the Matter of the Eucharist: *DO THIS* (says he) *in remembrance of me.*

Bread is necessary to the Eucharist for this reason.

Wine is a necessary ingredient of the Cup for this reason.

And

And if it can be proved, that our Saviour made Use of *Water*, as well as *Wine* ; then *Water* will be a necessary ingredient of the Cup for the same Reason.

Now, that the Cup, which our Saviour *used* at the Institution of the Eucharist, consisted of *Wine mixed with Water*, will appear from the following considerations.

It was, and is, the custom of that country where our Saviour lived, and of the other Eastern countries, to drink their Wine *mixed*.

Our Saviour instituted the Holy Eucharist, when he was celebrating the Jewish Passover, and settled the former upon a resemblance with the latter : He made use of the Paschal Cup upon this occasion ; for he calls the Eucharistick by the same name in S. Matthew and S. Mark, by which he calls the Paschal Cup in S. Luke, and S. Paul calls it *the Cup of Blessing*, by which name the third Cup in the Passover was peculiarly called. This was never disputed, not the contrary ever asserted. The Paschal Cup was *mixed*, as is plain from the body of the Jewish laws, and from the writings of their Rabbies, and the rest of the learned world. And all these particulars are acknowledged, declared, and proved by some of the most eminent Divines of the Church of England : from whence it follows, that our Saviour's Eucharistick Cup must necessarily be *mixed*.

Let us now see what the Scripture says concerning this Mixture.

Christ is called by S. Paul *(a)* *the Wisdom of God* : And the Holy Ghost in the Old Testament speaking of this eternal Wisdom, and of that dispensation of religion which he was to institute and establish in the World, says : *(b)* “ Wisdom hath “ builded her House : she hath hewn out her seven pillars ; she “ hath killed her beasts ; she hath mingled her Wine ; she hath “ also furnished her Table———she crieth——Come, eat of my “ Bread, and drink of the Wine which I have mingled.” Expositors refer these texts to the Christian dispensation, and more particularly to the Eucharist.

The next text which I shall quote, is taken from the Institution itself, where our Saviour lays of the Eucharistick Cup : *(c)*
“ This

(a) 1 Cor. i. 24.
xxvi. 29.

(b) Prov. ix. 1, 2, 3, 4.

(c) S. Matth.

“ This is my Blood of the New Testament, which is shed for many for the remission of sins.” We all know, that one chief design of this Holy Sacrament was to give us a lively figure of Christ’s passion and death upon the cross: The Bread represents and exhibits to us his Body broken or pierced for us; the Cup his Blood, not as flowing in his veins, but as effused for us on the cross. *This is my Blood shed.* Now all the account that we have in Scripture of his Blood being shed on the cross, is this: (d) “ One of the soldiers with a spear pierced his side, and forthwith came there out Blood and Water.” And the Church of England in her office of Publick Baptism of Infants declares, “ that Christ did shed out of his most precious side both Water and Blood for the forgiveness of sins.” Since therefore his Natural Blood, which was shed for the remission of sins, was accompanied with Water; and since his Sacramental Blood was to represent his Natural, as shed upon the cross: it follows plainly, that the latter was, like the former, accompanied with Water; that is, the Eucharistick Cup at the Institution consisted of *Water* as well as *Wine*.

This is further evident from S. Paul, who says: (e) “ As often as ye eat this Bread, and drink this Cup, ye do shew the Lord’s death, till he come.”

The last argument, which I shall urge from Scripture, is our Saviour’s calling the Eucharistick Cup (f) *the fruit of the wine*. And here it must be considered, that our Saviour was a Jew, was speaking to the Jews, and was instituting a sacrament upon a resemblance with the Jewish passover: Now the Jews called Wine and Water *the fruit of the wine*; and particularly at the Passover, after they had mixed the Paschal Cups, they said, *Blessed art thou, O Lord, who createst the fruit of the wine.* This is acknowledged by the Learned Divines of the Church of England: and accordingly we find, that our Saviour called the Paschal Cup, which (as I observe) was mixed, (g) *the fruit of the wine*; and soon after he calls the Eucharistick Cup by the same Name: What then could he mean but the same Thing? that is, Wine and Water, for That was the Paschal Cup and *the fruit of the wine* in the Jews language.——Since then the Paschal Cup was mixed; since that mixed Paschal Cup was called *the fruit of the wine*; since that phrase in the Jewish language signified *Wine and Water*; since our Saviour called his mixed Paschal Cup and his Eucharistick Cup by

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that

(c) S. Matth. xxvi. 23. (d) S. John, xix. 34. (e) 1 Co. x. 26
(f) S. Matth. xxvi. 23. (g) S. Luke, xxi. 18.

that very term ; and since in fact his Eucharistick Cup was *mixed*, as appears from what I have said and shall say : it plainly follows, that by *fruit of the wine* our Saviour must necessarily mean *Wine and Water*, and could not possibly mean *Wine alone*.

Thus much for the Scripture part of the argument : I come now to the doctrine and practice of the Primitive Catholick Church, as to our Law and our Testimony.

S. Justin Martyr, in his Apology presented to the Emperor in the name of the Christians, gives this account : (*b*) " Then we all rise up together, and pray : and prayers being over, Bread is brought and *Wine and Water* ; and the President sends up prayers and thanksgivings with all his might, and the people conclude with the joyful acclamation of *Amen*. Then the consecrated elements are distributed to, and partaken of by, all that are present, and sent to the absent by the hands of the Deacons." And a little before in the same Apology he speaks thus : " The Eucharistick office or Consecration being thus performed,——those we call Deacons, distribute to every one present to partake of the consecrated Bread and *Wine and Water* ; and then they carry it to the absent. This food we call the Eucharist."

S. Irenæus confuting some hereticks, says : (*i*) " How could the Lord, if he was the Son of another Father, than him by whom we were created, take Bread and declare it to be his Body, and affirm the *Mixture* of the Cup to be his Blood ?" And speaking of the Ebionites, another sort of hereticks, he says : " (*l*) For this reason they reject the *Mixture* of the heavenly Wine, and only make use of Water, excluding God from their offering." And again (*l*) " The *mixed* Cup and the Bread of consecration become the Eucharist of the Body and Blood of Christ." The last passage here to be produced from S. Irenæus, refers to the text, where our Saviour calls the Cup *the fruit of the wine* : " This also (says this Saint) was taught by our Lord, when he promised, that he would drink the *mixed* Cup now with his disciples in his kingdom (*m*)."

S. Clement of Alexandria declares expressly, (*n*) " That the Logos or eternal Son of God ordered the blood of the grape
" to

(*b*) Just. Mart. Apol. 1. § 87. p. 131. edit. Græb. (*i*) Iren. advers. hæres. l. 2. c. 57. (*k*) l. 5. c. 1. (*l*) Ibid. c. 2. (*m*) Ibid. c. 36. (*n*) Clem. Alex. Prolegog. l. 2. c. 2. p. 65. edit. Sylburg. vol. 1. p. 177. edit. Porter.

“ to be *mixed with water*, as his own blood has happiness or
 “ salvation incorporated with it.” After which he goes on thus :
 “ Now the blood of our Lord is twofold ; the one carnal by
 “ which we are redeemed from death, the other spiritual where-
 “ with we are anointed : and to drink the blood of Christ, is to
 “ partake of our Lord’s immortality. For the Spirit is the life-
 “ giving principle of the Logos, as the blood is of the flesh. As
 “ then *the Wine is mixt with the Water*, so is the Spirit with
 “ man : The one, namely the Mixture, leads us unto faith ; but
 “ the other, which is the Spirit, conducts us to immortal life.
 “ Now the mixture of these two, the Drink and the Logos, is
 “ named the Eucharist.”

The holy Martyr S. Cyprian wrote an epistle against the erro-
 nous practice of some few Bishops, who for fear of being disco-
 vered by the smell of Wine, administered the Cup in the morning
 with Water only. In this epistle are the following passages, which
 alone are enough to put this matter beyond all dispute, tho’ the
 Father wrote this epistle only to shew the Necessity of Wine. (o)
 “ In offering up the Cup (says he) let the Lord’s tradition be ob-
 “ served, and let the same thing be done by us, as our Lord first
 “ did for us, that is ; let the Cup which is offered in commemo-
 “ ration of him, be offered *mixed with Wine*.” Afterwards
 speaking of Melchizedeck’s bringing out Bread and Wine, he says :
 “ (p) Which thing our Lord performed and fulfilled, when he
 “ offered Bread and a Cup mixed with Wine.” And then quo-
 ting the text in the *Proverbs* xix. 1—5. which I mentioned a-
 bove, *Wisdom hath builded her house ; she hath hewn out her seven*
pillars ; she hath killed her beasts ; she hath mingled her wine ;
she hath also furnished her table ;—she crieth—Come, eat
of my Bread, and drink of the Wine which I have mingled ; he
 says : (q) “ The Holy Ghost designed this for a type of our
 “ Lord’s sacrifice of Bread and Wine. The mingled Wine de-
 “ clares, that is, prophetically points at our Lord’s Cup *mixt with*
 “ *Wine and Water*, that it may appear, that the same thing was
 “ acted at our Lord’s passion, which was before foretold.” And
 again : (r) “ Christ both by his practice and command taught,
 “ that the Cup should be *mixed with Wine and Water*.” And
 then referring to the institution of the Eucharist mentioned by S.
 Matthew, and quoting the text of *the fruit of the wine*, he says :
 “ (s) In which passage we find, that it was a mixed Cup, which
 “ our Lord offered.——Our Lord’s sacrifice is not rightly con-
 “ secrated and celebrated, unless our oblation and sacrifice answer

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to

(o) Cyprian, epist. ad Cæcil. p. 149, edit. Oxon.
 (p) Ibid. (r) Ibid. p. 115. (s) p. 159.

(p) Ibid. p. 120.

" to his passion. But how shall we drink new wine *of the fruits*
 " *of the wine* with Christ in his Father's kingdom, if in the sacri-
 " fice of God the Father and Christ we do not offer Wine, nor
 " *mix* the Cup according to the Lord's tradition? For if it be
 " commanded by our Lord, and the same thing be confirmed and
 " delivered by his Apostles, that as often as we drink in com-
 " moration of our Lord, we do what our Lord did; then we
 " cannot be said to observe what he commanded, unless we do
 " the same thing which our Lord did, and by *mixing* the Lord's
 " Cup as he did, recede not from his divine command." Again:
 " (i) The conjunction of *Water and Wine* is so mixed in our
 " Lord's Cup, that That Mixture cannot be divided, nor the
 " things separated from each other. In sanctifying the Lord's
 " Cup, as *Wine alone* may not be offered, so neither may Water
 " alone.—The Cup of the Lord is not Water alone, nor
 " *Wine alone*, but *both mixed together*.—If in the sacrifice
 " which Christ offered, none but Christ is to be followed, we must
 " then hearken to, and do what Christ did, and what he com-
 " manded to be done." Again: (ii) " If Jesus Christ, our Lord
 " and God, is himself the high-priest of God the Father and first
 " offered himself a sacrifice to the Father, and commanded this
 " to be done in commemoration of him; certainly that Priest
 " who imitates what Christ did, performs his office rightly, and
 " stands in Christ's place, and then offers to God the Father a
 " true and full sacrifice to the Church, when he offers what Christ
 " himself offered." Again: (iii) " After supper our Lord of-
 " fered a *mixed Cup*: and because we make mention of his Pas-
 " sion in all our sacrifices (for the sacrifice which we offer, is our
 " Lord's Passion), we ought to do the same that he did. For the
 " Scripture says, *As often as ye eat this Bread and drink this Cup,*
 " *ye do shew the Lord's death, till he come.* As often therefore
 " as we offer the Cup in commemoration of our Lord and his
 " Passion, let us do what our Lord appears to have done." The
 " holy Father concludes his epistle thus: (iv) " It is therefore
 " most agreeable to our Religion and godly fear, and to the place
 " and office of our priesthood, my dear brother, to preserve the
 " truth of our Lord's tradition by *mixing* and offering the Cup, and
 " reform upon divine admonition the error into which some have
 " fallen, that when he shall come in his glory and heavenly majesty,
 " he may find us abiding by what he has directed, observing
 " what he has taught, and practising what he has practised
 " himself."

After this, it seems almost needless to produce S. Basil, S. Au-
 gustin, and Theodoret, the council of Carthage *an.* 397, the
 fourth

(i) p. 154. (ii) p. 155. (iii) p. 156. (iv) p. 157. This
 title begins at p. 173, in Dr. Marshall's English Translation.

fourth council of Orleans *an.* 541, the fourth of Bracara *an.* 675. However I shall quote the Quinisext council in Trullo, the sixth General Council, held in the year 692, at which two hundred Bishops were present. The thirty second canon is a decree against the Armenians, for using Wine alone in the Eucharistick Cup. And here I desire the reader to observe, that the only people who ever practised in this manner till Calvin's time, were condemned by a General Council for doing so, in these words :

“ Forasmuch as it is come to our knowledge, that among the
 “ Armenians they who perform the office of the unbloody sacri-
 “ fice, offer *Wine alone* upon the holy table, *not mixing Water*
 “ with it, and quote that Doctor of the Church John Chryso-
 “ stom speaking thus in his exposition of the gospel according to
 “ S. Matthew : *Wherefore did he not drink Water after he rose,*
 “ *but Wine ?* whereas he wrote to destroy another impious he-
 “ resy. For as there were some who used Water in the myste-
 “ ries, he shewed that our Saviour, both when he delivered the
 “ mysteries, and when after his resurrection he partook of a com-
 “ mon meal without the mysteries, used Wine, *of the fruit of*
 “ *the vine*, says he, *but the vine produces Wine not Water.* And
 “ whereas the Armenians think this passage of the Doctor con-
 “ demns the adding of Water in the holy sacrifice ; that they
 “ may not from this time henceforth be kept in ignorance, we
 “ do orthodoxly declare the opinion of the Father : Now there
 “ was a wicked ancient heresy of the Hydoparastatz, who in-
 “ stead of Wine used only Water in their sacrifice ; and the di-
 “ vine man is confuting the impious doctrine of this heresy, and
 “ shewing that it is directly contrary to Apostolical Tradition,
 “ when he says what is mentioned above. For in his own
 “ church, where he exercised the pastoral administration, he de-
 “ livered down the practice of *mixing* Water with the Wine,
 “ when the unbloody sacrifice was to be offered, as representing
 “ the mixture of Blood and Water flowing from the divine and
 “ precious side of our Redeemer and Saviour Christ our God,
 “ which was shed for the redemption of the whole world and the
 “ cleansing of sins. And in all churches, where the spiritual lu-
 “ minaries have shined, this divinely delivered order is observed.
 “ For both James, Christ our Lord's brother according to the
 “ flesh, who first sat upon the throne of the church of Jerusa-
 “ lem, and Basil Bishop of Cæsarea, whose glory is spread over
 “ all the world, have in their written Liturgies directed the holy
 “ Cup to be mixed with Wine and Water. And the holy
 “ Fathers, who met at Carthage, have expressly declared, that
 “ in the sacrament of our Lord's Body and Blood nothing more
 “ shall be offered, than what the Lord himself delivered, that is,
 “ Bread and Wine mixed with Water. If then any Bishop or
 “ Presbyter,

“ Presbyter does not officiate according to the Apostles Appointment, if he does not mix Water with the Wine, when he offers the unblemished sacrifice; let him be deposed, as one that represents the mystery imperfectly, and innovates upon what was delivered.”

Let it suffice to have produced thus much from Fathers and Councils : Now let us hear the Priests of Jesus speaking or rather addressing to God Almighty in the highest circumstances of solemnity, when consecrating the holy Eucharist.

“ Likewise also having mixed the Cup with Wine and Water, and blessed it, he gave it to them, saying, Drink ye all of it, This is my Blood, &c.” *Clementine Liturgy, as it stands in the Apostolical Constitutions.*

“ Likewise after supper he took the Cup, and mixed it with Wine and Water, and looking up to heaven, and presenting it to thee his God and Father, he gave thanks, sanctified, and blessed it, and filled it with the Holy Ghost, and gave it to his disciples, saying, Drink ye all of this. This is my Blood of the New Testament, &c.” *Liturgy of S. James (y).*

If the English reader is desirous of seeing more of the Ancient Liturgies thus speaking, let him consult the Collection of Liturgies, published 1720, with Bishop Brett's Dissertation upon them, where he will find answers to the objections that have been made against their Authority.

I will only just observe, that both the Eastern and Western Churches do still, and have all along continued to use the Mixture, and declare it to have been our Saviour's practice. Nay, many learned Divines of the Church of England have acknowledged the Mixture to have been the practice of the Catholick Church, as the institution of Jesus Christ (z). I think we have sufficiently proved it to be so : And who then shall give us *eternal life, and raise us up at the last day*, upon other terms than those which our Saviour has been pleased to appoint ?

(y) The Learned Scottish Prelate mentioned above in Chap. xiii. who left behind him this Ancient Liturgy with an English Translation and notes, has shewn the genuineness of this passage, and freed the Liturgy from all later additions See also Bp. Collier's Defence of the Reasons, p. 105, 106. Mr. Wagstaffe's Necessity of an Alteration, p. 64, 65. Bp. Collier's Vindication of Reasons and Defence, part I. p. 28, 29. (z) See Dissertation on the Liturgies,

C H A P. XX.

That the Church of ENGLAND rejects the Mixture of Wine and Water in the Eucharistick Cup.

EVERY one knows, that the present Church of England has no where given any direction for this Mixture ; and therefore her Clergy have no more authority to put Water to the Sacramental Wine, than Milk or any other liquor. But this is not all ; she has not only omitted, but absolutely rejected it : For in the first English Liturgy printed in the reign of King Edward VI. there was a Rubrick ordering thus : “ Then
“ shall the Minister take so much Bread and Wine, as shall suffice
“ for the persons appointed to receive the holy communion, laying the Bread upon the Corporas, or else in a Paten or in some
“ other comely thing prepared for that purpose ; and putting the
“ Wine into the Chalice, or else in some fair and convenient
“ Cup prepared for that use (if the Chalice will not serve), putting
“ thereto a little pure and clean *Water* : and setting both the
“ Bread and *Wine* upon the altar, &c.” But in a review of this book about two years after it was first published, many things were altered in it, and one of those was this Rubrick, in which the order about the Water was left out, and thereby the Mixture was entirely rejected ; and that “ by interested views, by foreign
“ direction, and Calvinistical alloy :”(a) For, “it was by the
“ interest of Bucer, Peter Martyr, and Fagius, and their partisans, that the *Water* was *excluded* from the Sacramental Cup
“ in the English Liturgy (b).”

But some have argued, that because the word *Wine* in the last part of the foregoing Rubrick signifies *mixed* Wine, therefore the same word may in the present Rubrick have the same meaning : But notwithstanding what may be pretended to the contrary, methinks

(a) Bp. Collier's Defence of the Reasons, p. ult.
Dissertation on the Liturgies, p. 89.

(b) Bp. Brett's

thinks it is plain, that “ every body that will but look upon the
 “ two rubricks, *viz.* the first and the present, will immediately
 “ see that they are unlike, and not agreeable with one another,
 “ and that therefore it is fallacious to pretend to argue from the
 “ first in favour of the latter. For the rubrick in the first liturgy
 “ orders the Priest to put *the Wine into the Chalice, — putting*
 “ *thereto a little pure and clean Water ; and setting both the Bread*
 “ *and Wine upon the altar, &c.* Here the language of the Church
 “ is evidently of a Two-fold signification in the same word *Wine* :
 “ The first word *Wine* is spoken of before and without any pre-
 “ vious order for Mixing, and therefore is *Wine unmixed*, and so
 “ would have remained Unmixed, if no Mixture had been en-
 “ joined ; but the Mixture is immediately after expressly order-
 “ ed, and therefore *Wine* next following the Mixture, must ne-
 “ cessarily be *That Wine mixed* : So that the first part of that ru-
 “ brick is of *Wine unmixed*, because no order yet for Mixing ;
 “ and the latter part of that rubrick is of *mixed Wine*, because
 “ it was just before expressly ordered to be mixed. The rational
 “ conclusion then from this rubrick is, that when the Church of
 “ England in her Communion Service speaks of the Sacramental
 “ Wine, having not at all appointed it to be Mixed before, she
 “ then speaks of *Wine unmixed* ; and when in her Communion
 “ Service she speaks of the Sacramental Wine, after she has ex-
 “ pressly ordered it to be Mixed, then she speaks of *Wine mixed*
 “ *with Water*, tho’ she speaks of it only by the word *Wine*, be-
 “ cause Wine is the largest quantity of the composition. This is
 “ the true State of the case in the first reformed liturgy : but the
 “ liturgies after this, particularly since the last review, have no-
 “ thing of this advantage ; for the rubrick since that review is
 “ only this, *When there is a communion, the Priest shall then place*
 “ *upon the table so much Bread and Wine as he shall think suf-*
 “ *ficient.* There is no order before this for Mixing the Wine
 “ with Water, therefore this Wine is not Mixed ; (as we observed
 “ just now on the first part of the old rubrick :) there is no order
 “ afterwards for Mixing this Wine with Water in any part of
 “ this rubrick, nor indeed in any other rubrick whatsoever, there-
 “ fore the Wine before spoken of still remains Unmixed. Thus
 “ this rubrick is dissimilar, and altogether unlike the old one,
 “ and therefore no argument can be drawn from the old rubrick
 “ in favour of the new : the new rubrick rejects and throws out
 “ the order of the old rubrick for Mixing, therefore the new
 “ rubrick speaks of no other than *unmixed Wine*. The Con-
 “ vocation that made this new rubrick, and therefore appointed
 “ the *Rite or Ceremony* of placing this Wine upon the table, pro-
 “ cured a law of the State, prohibiting to *use any other Rite, Ce-*
 “ *remony, &c. openly or privately* [1 Eliz. and 14 Car. II.] :
 “ consequently this new rubrick, in conjunction with the law of
 “ the State, prohibits the *Rite or Ceremony* of Mixing the Wine
 “ with Water openly or privately. In short, when we are
 “ satisfied,

“ satisfied, that a Church orders and practises the Mixture ; then
 “ we may rationally conclude, that when she speaks of this Mix-
 “ ture by the one word *Wine*, she does it to avoid circumlocution
 “ or round about language, and speaks of the Whole by the
 “ name of the Largest quantity of the composition. — But
 “ when we are sure, that a Church not only rejects and throws
 “ out all order and rubrick for the practice of the Mixture, but
 “ also procures State laws to prohibit it ; then we may depend
 “ on it, that all her sayings about her Sacramental Wine amount
 “ to no more than speaking of ~~her~~ *Unmixed Wine*. The difference
 “ between this New rubrick and the Old one is so palpable, that
 “ it needs no farther enlargement (c).”

Again: “ It is plain, that the Church of England’s 20th Ca-
 “ non, which appoints the Sacramental Wine to be at the charge
 “ of the parish, cannot be so ridiculous as to order her Church-
 “ warden to buy Wine mixed with Water ; and therefore the
 “ Sacramental Wine there mentioned is *pure unmixed Wine* ; and
 “ no other than *this Wine* is by that canon appointed to be
 “ brought to the Communion Table : For the Church has no where
 “ ordered it to be Mixed, before it is brought thither ; and since
 “ after it is there, she gives no order for Mixing, therefore Mixing it
 “ with Water at any time, either before or after, is a Breach
 “ of this 20th canon : Because further her 14th canon requires
 “ *All Ministers* — to observe the Orders, Rites, and Ceremonies
 “ prescribed in the book of Common Prayer — in administering the
 “ Sacraments, without — adding any thing in the Matter —
 “ thereof ; her 16th canon without any Alteration ; and her 24th
 “ with such Limitation as is specified in the book of Common Pray-
 “ er. Now the Limitation, as specified in the said book, is
 “ *Wine* ; Wine not mixed, because the rubrick is *now Wine*, in
 “ contradistinction from and rejection of the *old* rubrick for
 “ Wine and Water, which the 20th canon, as above, also con-
 “ firms. Water therefore mixed therewith is a breach of this
 “ Limitation in the 24th canon ; Water, again, mixed with the
 “ Wine is an alteration of the Wine by Mixture, and therefore
 “ a breach of this 16th canon : And lastly, Water added to the
 “ Wine is adding something in the Matter, which is a breach of
 “ the 14th canon : And so all these [14th, 16th, 20th, and
 “ 24th] canons are broken by the mixing of Water with the
 “ Sacramental Wine, whether publicly or privately ; for the
 “ Canons make no distinction. But the Act of Parliament 1 *Eliz.*
 “ [confirmed by 14 *Carol. II.*] is so distinguishing, as that it

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“ particularly

(c) Indispensable Obligation of ministering expressly and manifestly the
 great Necessaries of Publick Worship, § 11. p. 11. 12. 20.

“ particularly condemns even the Private Mixture, by threatening a
 “ Penalty against those, who *shall use any other Rite, Ceremony,*
 “ *Order, Form, or Manner of celebrating the Lord's Supper, openly*
 “ *or privily,——than is mentioned and set forth in the said book.*
 “ And surely a Rule for mixing Water with the Sacramental
 “ Wine, even *privately*, is a *Rite*, is a *Ceremony*, which can-
 “ not be found *mentioned* in the book of Common Prayer : For
 “ the Legislators by this Act do suppose, that a thing done *pri-*
 “ *vily*, is a Rite or Ceremony, as much as when it is done open-
 “ ly (*d*).”

Now tho' there may be (as there has been) here and there a
 Clergyman of the Church of England, who having a value for
 Antiquity (but, God knows, there are many who have not) may
 so far depart from the rules of his own Church, as to use the
 Mixture *privily*, and by the help of subtle distinctions persuade
 himself (if such a thing can be) that her constitution may be con-
 strued to allow it ; how many more Clergymen are there of the
 same Church, who are so far from using the Mixture, or believ-
 ing that the Church allows it, that they practise and believe the
 direct contrary ? And of these there are a thousand to one. But
 supposing the odds lay on the other side with respect to Number,
 it is not their *private* construction, but the *plain* sense, the *pub-*
lick determination of the Church, that they must stand or fall
 by. Now, “ if an honest common reader will but seriously pe-
 “ ruse only the Communion Service of his Common Prayer
 “ Book, he may without being a Doctor of Divinity plainly see,
 “ that there is no injunction to *mix* Water with the Sacramental
 “ Wine : To see the absence of this requires no Clerkship, no
 “ profoundness of Criticism in the art of reasoning ; industrious
 “ common sense [impartially attended to] is enough for this
 “ discovery.——The Church of England in the Preface to her
 “ Liturgy affirms her Rules there set forth to be *plain* and *easy*
 “ to be understood (*e*).”

A late learned Prelate (*f*) has taken notice, how the Church of
 England's Presbyterian adversaries have reproached her for pre-
 tending to be governed by the Ancient Church, and yet depart-
 ing from her in this very practice : (tho' by the way this depar-
 ture was, as above observed, at the instigation of those Presbyte-
 rians, who were the fathers of these). The Bishop quotes the

Learned

(*d*) Supplement to the Indispensable Obligation, p. 96, 97. See farther
 The Supplement continued, p. 288—304. (*e*) Supplement continued,
 p. 183, 184. (*f*) Bishop Brett's Dissertation on the Liturgies, §. 26.
 p. 212.

Learned Dissenter Mr. Pierce speaking thus : “ As to the anti-
 “ quity of our adversaries, if they will be consistent with them-
 “ selves, while they pretend to be directed by Antiquity in re-
 “ storing purity to religion, why have they *laid aside* the Mixing
 “ Water with the Wine in the Cup of the Lord’s Supper, which
 “ Justin Martyr, who flourished in the middle of the second
 “ century, testifies was in use in his time, and Cyprian in the next
 “ age labours to prove to be absolutely necessary ? Thus (conti-
 “ nues the Bishop) has the Church of England, by laying aside
 “ what the Primitive Church believed necessary, exposed herself
 “ to the reproaches of her adversaries, for the inconsistency of
 “ her practice with her received principles. And those who write
 “ in her defence, and endeavour to shew her conformity to the
 “ Primitive Church, have their mouths stopp’d by her adversaries,
 “ because she so *apparently wants* the things we plead for, and
 “ in particular the Mixed Cup.” Thus also the learned writer,
 whom I have so often mentioned, of the Roman communion lamen-
 teth the Church : (g) “ It is even grievous to see, how the
 “ heretics often take occasion to reproach us for the small
 “ esteem that we ourselves have for Apostolical Traditions (which
 “ yet we so strongly hold against them) by the small account
 “ that we make of them, and by the manner in which
 “ we neglect many, which were formerly generally received and
 “ most strictly held.” Would it not then be better for, is it
 “ not the duty of, both these Churches to return from whence
 “ they are fallen ? Yes verily. And, in the mean time, “ Meek-
 “ ness permits me to seek out for some purer Church (b).”

(g) Coutume de prier debout. tom. 1. p. 12, 13. (b) See Dr. Ham-
 mond’s Practical Catechism, lib. 2. §. 1,

C H A P. XXI.

*Of the Necessity of considering the Eucha-
 rist as a Sacrifice, and of offering it
 by Oblatory Prayer.*

SACRIFICE has been the Divine Service from the time,
 that God Almighty was pleased to promise the Messiah upon
 the fall of Man.

The sacrifices before and under the Law were all figures of that, which was to be offered by the promised Messiah; and the sacrifice of the Eucharistick elements, which he himself instituted when he began to offer himself to his Father for the sins of all men, (*See above Chap. X.*) is a Representation or Commemorative Oblation of it to God the Father, by which he is engaged to be propitious to his Church.

That sacrifice was of divine institution under the Law, will not be denied, and therefore it will be needless to dwell upon it. But that the Christian Eucharist is a *material Sacrifice*, was first denied by *Martin Luther* and afterwards by *John Calvin*; and their fancy has been patronized by some learned men, who have helped to spread it's poisonous influence further; but this has given occasion to other learned men to exhibit such remedies, as do effectually expel the rancour thereof, when duly applied. Bp. Hickeys and Mr. Johnson are allowed to have exhausted the Subject, and left the enemy unable to reply. An Epitome of what they have said may be seen in Bp. Brett's *Dissertation on the Liturgies*, p. 105—118. See also the *Full, True, and Comprehensive View of Christianity, Longer Catechism, part 2. Lesson 55. p. 240, &c.*

Taking it then for granted, that the Eucharist is a Sacrifice, we must enquire whether it is not to be offered by oblatory prayer. The proof that will be brought for the Necessity of offering the Eucharistick elements, the Representative Body and Blood of Christ, by such prayer, will by the way prove the Eucharist to be a Sacrifice: for tho' the adversaries pretend, that there may be a Sacrifice without an oblatory prayer; yet they will not say, that there may be a Sacrificial prayer of Oblation without a Sacrifice.

To the point then: "If the practice of the Patriarchs, of the Jews, and Heathens; if the custom of the whole world be sufficient to give us a just idea of the nature of a Sacrifice, then we may infer the Necessity of offering it by Prayer:" for this has been abundantly proved by the author of *The Unbloody Sacrifice* (a).—"The holy scriptures expressly inform us, that our Lord *blest* the Bread, and the learned author of the *Defence* (b) has proved from *Num. vi. 24.* that *blest* in the Scripture-language means *praying* for a Blessing, and that in the

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(a) Vol. 2. p. 81.

(b) p. 103.

" most ancient liturgy in the world the Oblation and Invocation
 " are one continued Prayer: from whence we may very probably
 " conclude, that the Prayer of Oblation is contained in the word
 " *Blessing*; and consequently that our Saviour, when he gave the
 " Sacrament to his disciples, did make use of such a prayer (c)." And then the Necessity of the Church's doing so now, will arise from his command *Do this*.

But we are agreed to be ruled by what *the Holy Church throughout all the world acknowledges*. Let us hearken therefore to her voice. Now the author of the *View of Christianity* has given us ample (d) testimonies to our purpose: I will therefore transcribe from his translation, and refer to his Appendix for the original citations, where I suppose the learned reader will find them exactly quoted. " The Apostolical Constitutions have these words: " The first high-priest by nature, Christ the only begotten, offered a spiritual Sacrifice to his God and Father *before his passion*." S. Justin Martyr asserts, " that Christ has by tradition instructed us to offer the Bread and Cup for a Memorial of his passion." And S. Irenæus assures us, " that when he said *This is my Body*, " he taught the new Oblation of the New Testament;" and elsewhere he says: " Those who have attained to the knowledge of " the second Constitutions of the Apostles, know that the Lord " has appointed a new Oblation in the New Testament, according " to that of Malachi the prophet." Now it is certain, that in the Eucharist he taught and appointed us to do nothing but what he had done in his own person. S. Cyprian is very express upon this point, speaking thus: " Who is more a priest of God, than " our Lord Jesus Christ, who offered a Sacrifice to God, and " offered the same that Melchizedeck had offered, that is, Bread " and Wine, namely his own Body and Blood?" Again: " If " in the Sacrifice that Christ offered, none but Christ is to be followed, then we are to obey and to do what Christ did: For if " Jesus Christ our Lord and God, the high-priest of God the " Father, both first offered up himself a sacrifice to the Father, and " commanded this to be done in commemoration of him; then " that priest truly acts as in his master's stead, who imitates what " Christ did, and then offers a true and full sacrifice in the Church " of God, if he begins so to offer as he sees Christ to have offered before him." Eusebius speaks fully to this head in the following words: " Our Saviour Jesus, the Christ of God, does " even in this present time celebrate sacrifice among men by his " ministers after the order of Melchizedeck: for as he, being a
 " priest

(c) Necessity of an Alteration, p. 145, 146. (d) Lenger Catechism, part 2. Lesson 107, p. 328.

" priest of the Gentiles, no where appears to have used corporeal
 " sacrifices, but blessed Abraham in Bread and Wine; in the
 " same manner, first our Saviour and Lord, and afterwards all
 " priests from him, celebrating the Spiritual Sacrifice in Bread and
 " Wine, do represent his Body and Blood in a mystery." But
 the words of S. Gregory Nyssen are most peculiarly remarkable to
 this purpose. They run thus: " Christ, whose œconomy regu-
 " lates all things according to his sovereign authority, stays not
 " till he was under a necessity of being betrayed, and till the
 " Jews had seized him by violence, or till Pilate had unjustly con-
 " demned him, and so their malice had proved the principal
 " occasion and cause of the salvation of mankind; but by his
 " œconomy he prevents their seizure of him, and by a method
 " of Sacrifice which was ineffable and invisible to men, he offered
 " himself an oblation and victim for us, being himself at the
 " same time both the Priest and the Lamb of God which takes
 " away the sins of the world. When was this? when he made
 " his Body eatable, and his Blood drinkable, to those who were
 " with him. For this is manifest to all, that the Lamb could
 " not be eaten by men, if the slaughter had not made way for
 " the manducation of it. He therefore that gave his Body for
 " food to his disciples, manifestly demonstrates, that a Sacrifice
 " was absolutely made under the figure of a Lamb; for the Body
 " of the sacrifice had not been fit for manducation, if it had been
 " alive: therefore when he gave his Body to his disciples to be
 " eaten, his Body was already sacrificed ineffably and invisibly,
 " according to the will and pleasure of him, who had the œcono-
 " my of this mystery." Thus much to shew, that our Saviour
 sacrificed at the institution: let us now proceed to consider the
 subsequent doctrine and practice of the Catholick Church con-
 cerning the offering the Eucharist as a Sacrifice; and here let the
 Apostolical Constitutions appear first, where we meet with these
 words: " On the Lord's day is performed the reading of the pro-
 " phets, and the preaching of the gospel, and the Oblation of
 " the Sacrifice, and the gift of the holy food." Again: " For
 " this reason do ye also, now the Lord is risen, offer your Sacri-
 " fice, concerning which he commanded us saying *Do this for a*
 " *Memorial of me.*" And again: " Instead of a Bloody Sacri-
 " fice, he has appointed the reasonable, and Unbloody, and mys-
 " tical one of his Body and Blood, which is performed to repre-
 " sent the Lord's death by symbols." And in the form of con-
 secrating a Bishop, the prayer runs thus: " Grant, that he may
 " ~~may~~ offer to thee for a sweet-smelling savour the pure and
 " unbloody Sacrifice, which thou by Christ hast constituted to be
 " the mystery of the new covenant:" S. Clement Bishop of Rome,
 whose name is mentioned in the New Testament, has the follow-
 ing passages: " Our Lord has commanded the Oblations and Li-
 " turgies to be performed at the appointed times.—They
 " therefore,

“ therefore, who offer their Oblations at the appointed times, are
 “ acceptable and blessed.——It will be no small crime, if we
 “ eject those from the Episcopal function, who offer the Gifts in
 “ an unblameable and holy manner.” S. Ignatius, who was
 made Bishop in the time of the Apostles, calls the Eucharist *the*
gift of God and *the Bread of God*, both which are Sacrificial
 phrases; and four times he mentions a Material Altar in the
 Christian Church, which supposes a Sacrifice. S. Justin Martyr
 affirms, that Christ has by tradition instructed us to *offer* Bread,
 and speaks of Bread and a Cup as *offered* by Gentiles converted
 to Christianity, according to the prediction of Malachi. S. Ire-
 næus speaking of the new Oblation of the New Testament, adds,
 “ which the Church receiving from the Apostles, offers to God
 “ throughout the world;” and further says: “ We offer to him
 “ as sanctifying the creatures.” And elsewhere he says: “ Where-
 “ fore even the Oblation of the Eucharist is not carnal, but spi-
 “ ritual, and upon that account pure. For we offer to God the
 “ Bread and the Cup of Blessing, giving him thanks for that he has
 “ commanded the earth to bring forth these fruits for our nou-
 “ rishment.” Athenagoras says: “ What need I care for whole
 “ burnt-offerings, of which God has no need? It is rather pro-
 “ per to offer to him the Unbloody Sacrifice, the rational ser-
 “ vice.” Tertullian reflects on the priests of Mithra, for imi-
 tating the divine sacraments in *offering* of Bread; and in another
 place he has these words: “ Many on the Stationary days think,
 “ that they ought not to be present at the prayers of the Sacri-
 “ fices, lest their fast be broken by receiving the Body of our
 “ Lord. However by taking the Body of our Lord and reserving
 “ it, both will be safe, the participation of the Sacrifice, and
 “ the performance of your duty of fasting.” Origen says: “ We
 “ eat loaves that are offered;” and speaks of the care that Chris-
 tians took in receiving the Eucharist, “ lest any crumb of the
 “ consecrated Oblation should fall to the ground.” S. Cyprian
 speaks of *offering wine in the Sacrifice of God and Christ*: He
 says, *neither wine nor water can be offered alone*; and he tells
 us, how Novatian was censured for *attempting to offer sacrilegious*
Sacrifices in opposition to the true Priest. And writing against those
 who used only Water in the Eucharistick Cup, he says: “ We
 “ are given to understand, that the Lord’s tradition is to be ob-
 “ served in offering the Cup, that the Cup which is offered in
 “ commemoration of him, is to be offered with a mixture of
 “ wine.” And again: “ The Holy Ghost by Solomon describes
 “ before-hand the figure of our Lord’s Sacrifice, the immolated
 “ Host of bread and wine.” Eusebius says, that altars were every
 “ where erected for unbloody reasonable Sacrifices, according to
 “ the new mysteries of the New Testament.” And in another
 place his words are these: “ We celebrate the Memorial of this
 “ Sacrifice on the table by the symbols of his Body and Blood;
 “ and are taught by David to say, *Thou hast prepared a table*
 “ *before*

"before me, thou hast anointed my head with oil, expressly signifying the mystical Chrism, and the venerable Sacrifices of Christ's table, in which offering unbloody and reasonable Sacrifices and pleasing to him, we are taught to make an Oblation to God." And again: "We offer the shew-bread and the blood of sprinkling, the blood of the Lamb which takes away the sins of the world, the expiation of our souls." S. Cyril of Jerusalem says: "When the spiritual Sacrifice, the unbloody service is consecrated, we beseech God over that Sacrifice of Propitiation," and he speaks of a prayer offered, while the holy and tremendous sacrifice lies in open view; and says, *We offer Christ slain for our sins.* But it would be endless (says the author I have transcribed from) to cite the Fathers upon this head, so numerous are the passages which might be produced. The most ancient ecclesiastical canons of the Christian Church, and many other canons of various Councils, speak in the same manner of the Eucharist's being offered as a Sacrifice.

But forasmuch as some have over-hastily concluded, that our Lord himself did not use an Oblatory Prayer at the institution, to what has been just said upon that subject I will add as follows from Bishop Laurence.

1st. It is notorious in the institution, that he offered his Body and Blood to his Father: His own assertion proves it, *This is my Body which is given* [that is, offered] *for you, &c.*"

2^{dly}. The Apostle to the Hebrews, chap. ix. v. 14. assures us, that he did this *through the eternal Spirit*; and therefore he certainly did it in the Best Mode or Manner.

3^{dly}. The Mode or Manner by Prayer is undoubtedly the Best, because it is the intense exercise of our very Soul, by much the more noble and perfect part of us; and it is the work of our Tongue too, which is *the Best member that we have*: and therefore Prayer is vastly preferable to, and more valuable than, any combing or ceremony whatsoever, without it; and this is the sense of All nations, Jews, Gentiles, and Christians, who constantly offered their sacrifices by Prayer, as the excellent Mr. Johnson has very well proved, and to whom the author of *The Necessity of an Alteration* very justly refers us for our satisfaction in this great truth.

4^{thly}. Our Lord's constant practice of addressing himself to his Father by Prayer upon important occasions, and his so addressing to him in this institution, when he Eulogized or Blessed the elements

elements by Prayer, give the highest encouragement to believe, that upon this Most important occasion his devotion to his Father was not at all inferior, but of the very same exalted pious nature, and therefore exerted by Prayer, when he offered to him at that time the Sacrifice of his Body and Blood for the remission of our sins.

5thly. The whole scope of the institution demonstrates, that in this great action he ministered *Subordinately* to his Father in a *Publick* capacity; as God-Man, the great high-priest and mediator between God and Man; and moreover as the most perfect Teacher and Instructor of his Apostles, *how* and in what *manner* they and their successors should offer this sacrifice. His *Subordination*, taken in with the three last considerations, farther enforces the argument for his offering by Prayer, which is the Best mark of a *Ministerial Subordination* to God in religious worship, it being the most direct acknowledgment of his infinite superiority and of our dependance upon him for acceptance: and our Saviour's ministering in a Publick capacity for the Instruction of his Apostles, teaches us, that he did not offer by a Mental Prayer only, but that it was Vocal also; because the mind of the eternal Spirit, *through whom he offered*, is, that Publick Ministration in the Church should be in open manifest terms, to be understood by the attending congregation, (1 Cor. xiv.) which a Mental Prayer, not uttered by the voice, most certainly is not. And

6thly. Tho' the three Evangelists, who give us the history of the institution, have not recorded the particular Form of prayer, wherewith our Lord offered his sacrifice; yet S. Paul shews, that he is "a Priest for ever after the order of Melchizedeck, who in the days of his flesh, when he had offered up *Prayers* and *Supplications*, with strong crying and tears, unto him that was able to save him from death, and was *heard* in that he feared; though he was a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchizedeck." *Heb.* v. 6—10. Wherein the Apostle introduces *Prayers* and *Supplications offered up* by this Priest *in the days of his flesh*, as if they were one part of his Priestly Office, while he dwelt among us: and when more properly, than at the time of his *great ministration* to his Father, when he offered to him the sacrifice of his Body and Blood in the institution of the most Blessed Sacrament?

As to the particular Form, it is very observable; that, as when our Lord was on the cross continuing this Oblation to his Father, he chose to address him in the prophetick form relating to himself,

and dictated by *the eternal Spirit* [through whom he offered] in the 22d psalm, "My God, my God, why hast thou forsaken me?" and when he gave up the Ghost, "Father, into thy hands I commend my Spirit," the very form of words in *Psal.* xxxi. 5. prophetically before spoken of him: So S. Paul, in describing the superior excellency of our Lord's priesthood above the Aaronick, introduces him as addressing his Father, [when here on earth he offered to him his Body,] in a particular express form, inspired by the same eternal Spirit, in the prophetick words of *Psal.* xl. 6, &c. which foretold the nature of his Sacrifice. Says that holy Apostle, "When he cometh *into the world*, he saith, "Sacrifice and Offering thou wouldst not, but a *Body* hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, *Lo, I come* (in the volume of the book it is written of me) *to do thy will, O God.* Above *when he said*, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein, (which are offered by the Law;) then said he, *Lo, I come to do thy will, O God.* He taketh away the First, that he may establish the Second. By the *which will* we are sanctified through the *offering of the Body* of Jesus Christ once for all." *Heb.* x. 5—10. In the whole of which passage it is plain, that S. Paul determines the particular period of time, when this was done by Christ, viz. *when he cometh into the world*, which is exactly the same as *in the days of his flesh*, spoken of in the fifth chapter. The Apostle describes the form of our Lord's address to his Father in those days; he tells us upon what occasion he made that address, namely, when he came *to do his will*; he points out what *this will* was, and shews that it was our sanctification *through the offering of the Body of Jesus Christ*, that same Body which his Father had *prepared* him: This Body our Lord did offer in the Eucharist; and therefore who is there that can say and prove it also, that this particular Form spoken of by S. Paul as uttered by our Lord, was not some part of that Oblatory Prayer, by which he then offered his Sacramental Body and Blood to his Father? But enough of this, since

7thly and lastly, the consentient practice of the Primitive and Universal Church in offering this sacrifice by an oblatory Prayer, shews that they learned it from the Apostles, who were taught the Mode and Manner How to offer it by Christ himself (e)."

(e) Supplement (to the Indispensable Obligation, &c.) continued, §. 77. p. 202—205.

C H A P. XXII.

That the Church of ENGLAND does not at all offer the Eucharistick elements, much less the Representative Body and Blood of Christ.

IT appears above in *Chap. XVII.* that the Church of England has run in with that of Rome in making the consecration of the Eucharist to consist in the Priest's repeating the Words of Institution. And I am afraid, she cannot be supposed to make the Oblation of the elements necessary either to the consecration or to the valid administration thereof. But has she not, with the Roman Church in respect to the Blessing, retained the thing, tho' she denies the Necessity of it? If she has done so; when she disunites herself from State-laws and shakes off the Regale, she may reform her Rubricks and Homilies; and then her Prayer of Oblation, if she has one, will be more consistent. But alas! tho' she once had, yet now she has no such Prayer. *She reforms backward*, as an ingenious (a) Priest of her own communion observes of her in that very case of the Regale.

Some learned men within her pale, who have been convinced of the Necessity of this Oblation, have endeavoured to prove that she has retained it. Of this number were the great Bishop Hicke and the learned Mr. Johnson above-mentioned. But these could hardly, could Not indeed, persuade themselves, that they had proved her to have retained an Oblatory Prayer of the Representative Body and Blood of Christ. They had both of them powerful misgivings of a *Better Judgment*; and, in short, upon that better judgment sufficiently declared the insufficiency of their former

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(a) Mr. Leslie's Case of the Regale, p. 29. edit. 2d. in Octavo.

mer arguments : For proof of this see the books quoted in the (b) Margin. The learned Bishop of Meaux in France endeavoured to *expound* the doctrine of *his* Church in such a manner, as to make it more agreeable to the Protestants, whom they were then desirous to profelyte : but forasmuch as this Bishop, with all his acuteness, could not reconcile his *Exposition* to the *Letter and Spirit*, the Publick Acts of the Church, it would not be allowed to pass, but was obliged to undergo a Re exposition, to be (in the sense of the French Orthodox) reformed backward ; and poor M. Imbert was obliged to suffer persecution from the Archbishop of Bourdeaux for teaching the Bishop of Meaux's *private* doctrine. " They object to me (says M. Imbert to the Bishop) that which " is also said against your book, that I mollify, but that the " Church's doctrine is quite otherwise.—— I durst promise ten " thousand conversions, if religion was here practised according " to your Exposition. The gentlemen of the [Protestant] reli- " gion, Rev. Father, have no other objection against me, but " that the *Roman Church* treats both you and me as Hereticks." And this is the case here : it is not what some Private persons would fain think to be, but what really is, the case of the Church of England, judging by her Publick Acts.

Now the last Review of her Common Prayer Book by Convocation was by King Charles II's Commission, when it was revised and amended ! approved and signed by all the Members of each House. They took four weeks time about this, and no doubt compared it with King Edward's (which we will call the First, and this the Last) Book.

" Now this Convocation saw, that by the Acts of the first Reformed Convocation, there was in the first Reformed Common Prayer Book a Prayer of Oblation, whereby the sacrifice of the Representative Body and Blood of Christ was offered to God the Father immediately after the Priest's pronouncing the Words of Institution, according to the express practice of the Primitive and universal Church : which Great Sacrifice of that his Body and Blood our Blessed Lord himself commanded his Church to offer, when, after he had said of the Bread *This is my Body*, and of the mixed Wine, *This is my Blood*, he enjoined *This Do*, that is, *Offer This*, for a Memorial of me. But the latter Convocation

(b) Ep. Collier's Defence of the Reasons, p. 111, 112, 113. Bp. Laurence's Supplement (to his Indispensible Obligation, &c.) continued, p. 210 --213. And in the following pages the Prelate refutes his own Attempt, when a Lay-man, to have proved the Church of England's having this Oblation. With regard to Mr. Johnson, as misrepresented in a pamphlet of T. B's upon this subject, see *Ibid.* p. 347--351.

cation rejected this Prayer of Oblation, and would not admit it to be used immediately after the words of Institution, but transferred it to the Post-Communion in the last book, to be said *or not said*, as the Priest shall think fit, after all have communicated, when it must be *highly absurd* to pretend to offer that Body and Blood, after it has been eaten and drunk by the Communicants :

——— This act and determination of the last reviewing Convocation is exactly conformable to the other Acts of their Church, to which also the members of this Convocation did subscribe ; for by subscribing to the 39 articles, they subscribed to the Wholeness of the Homily Doctrines. The Homily doctrines then are these : In the first part of her Homily concerning the sacrament, she teaches with relation to that Sacrament, “ *Take heed*, “ *lest of the Memory, it be made a Sacrifice* ;” and again, shewing how we must make Christ our own, and apply his merits to ourselves, she expressly teaches “ *Herein thou receivest no other* “ *Sacrifice or Oblation, no Sacrificing Priest, no Mass, no means* “ *established by man’s invention.*” And in the second part of her Homily for Whitsunday, among her instances of Popish inventions, she teaches the Sacrifice to be one, saying “ *Christ commended to* “ *his Church a Sacrament of his Body and Blood, but they have* “ *changed it into a Sacrifice for the quick and dead.*” Thus the facts of the last book go hand in hand with these doctrines in rejecting the Sacrifice, the members of the Convocation subscribed to these doctrines, and the last book is the act and determination of this Convocation ; and consequently this Convocation’s determination is, the present Liturgy without this great Sacrifice, and therefore that it is not provided for in the present Liturgy.”

“ Neither can this Convocation be said to have provided for this Christian Sacrifice, by ordering the Priest to *place the Bread and Wine on the Table*, and in the prayer for the whole state of Christ’s Church to pray that God *would accept of our oblations*. For when the Priest so places the elements, they are not yet consecrated into the *Representative Body and Blood of Christ* ; nor yet when he prays God to accept our oblations, for *that Body and Blood* are not in any respect on the Communion Table at the putting up of that Prayer. The Oblations there prayed to be accepted, are the Bread and Wine, and Money and other offerings of the people then on the table ; and it is as good sense to say, that the Money and the other offerings of the people are Christ’s Representative Body and Blood, as it is to say, that the unconsecrated Bread and Wine are his Representative Body and Blood.— These Oblations now prayed to be accepted, are no more than the common first oblations, which are offered to God as a tribute offering in acknowledgment of his Sovereignty, &c. out of which the Primitive Church took part, *etc.* Some of the Freed and

mixed Wine, and afterwards consecrated them into the Body and Blood of Christ; reserving the rest for other pious and charitable uses. This *Representative Body and Blood* was the great sacrifice offered to God the Father by the Primitive and Universal Church, as Christ himself commanded: This they offered expressly by Prayer, after the first oblations: This the Convocation has made no provision for as before is manifest (c)."

Again: "The Liturgy of the Church of England appoints the Offertory Service to be used, the alms for the poor and *other devotions* of the people to be collected, and the Priest to present and place them upon the *Holy Table*, and to pray to God to accept them in these words, "We humbly beseech thee most mercifully to accept our alms and *oblations*," and all this when there is *no Communion*: which demonstrably proves, that the last reviewing Convocation added the word *Oblations*, with no more regard to the time of Communion, than to the time of *no Communion*, having ordered the word *oblations*, to be used in the prayer, when there is *no Communion* (d); and there is no mark of superior distinction annexed to the word *oblations*, when there is a Communion: much less can it with any appearance of reason be affirmed, that the Convocation added the word *Oblations* purely and only with respect to the Bread and Wine, when there is a Communion; for, if they had so *restrained and limited* the use of that word, they would doubtless have appointed it to be omitted when there is *no Communion*, which we see by their rubricks they have not done, and that consequently they have not added the word *Oblations*, to be restrained to the *Bread and Wine alone*."

"Nay further, by duly weighing that Convocations Acts, in the rubricks the word *Oblations* appears to be added, *only* for the sake of the *Alms and other devotions of the people in a decent basin*, to be placed by the Priest on the *holy table*: because the Convocation not only calls *them* in the prayer *Oblations*, when there is no Bread and Wine at all on the table; but further yet, because the same Convocation supposes, that even when there is a Communion, there may happen to be *no alms or oblations*: for the rubricks are these, "When there is a *Communion*, the Priest shall then place upon the table so much Bread and Wine as he shall think sufficient. After which done the Priest shall say, *Let us pray*, " &c. ——— *Almighty and ever living God,* ——— *we humbly beseech thee most mercifully [to accept our alms and oblations]* If there be no alms or oblations, then shall the words [*of accepting* " our

[c] Indispensable Obligation, p. 29, 30, 31. [d] See the course of the rubricks, from just before the sentences of the Offertory to the end of the prayer for the whole State of Christ Church, militant here in earth; and also the first rubrick after the Collects at the end of the Communion Service.

“ *our alms and oblations*] be left unsaid.” These are the Convocation’s rubricks when there is a Communion ; wherein it is manifest, there is a case and rule to omit the words *alms and oblations*, the Bread and Wine being at the very same time then present on the table : which plainly supposes in this case, that tho’ Bread and Wine are there on the table, yet *Oblations* are not there for want of the alms for the poor and other devotions of the people in the basin, which want may happen by the *great poverty* of the Priest, and when none but such poor people as himself do communicate with him, as in some cases of sickness, persecution, and the like, for which no doubt the Convocation makes this provision : and thereby supposes, that tho’ Bread and Wine are on the table, yet there are no *Oblations* there, by reason of no collection having been made in the basin ; consequently it does not appear, that there is any Convocation Act or Rule, which gives the title of *Oblations* to the Bread and Wine.”

“ There is another remarkable thing, which presents itself to our view : it is this, that the Convocation does expressly honour the Devotions of the people in the basin with the term of *Oblations*, when placed alone without any Bread and Wine on the table ; but never gives the title of *Oblations* to the Bread and Wine, when placed there alone, without the Alms and other Devotions of the people in the basin : And it is further observable, that the Convocation makes a considerable difference between the solemn manner of *presenting* Alms and Oblations, and but no more than *placing* the Bread and Wine on the table : The rubrick punctually enjoins, “ the Deacons, Churchwardens, &c. concerning the alms “ and other devotions of the people in the basin, that they shall “ *reverently* bring it to the priest, who shall *humbly present* and place “ it upon the holy table,” and then pray God to accept them ; which are solemnities suitable to all Oblations made to Almighty God : But as for the Bread and Wine, there are no Deacons, Churchwardens, &c. ordered *reverently* to bring them to the Priest, nor is the Priest appointed by any rubrick *humbly* to *present* them ; no, no, this *reverence* in bringing, and this *humbly presenting* them as Oblations to God, are wholly omitted, not the least word of any such profound Reverential solemnities relating to Oblations, nor so much as any order at all to *present* them as such : All that the rubrick enjoins, is no more than this, that the Priest shall *place* upon the table so much Bread and Wine as he shall think sufficient :” It is no higher an act than barely to *place* them there, which falls vastly short of *presenting* them, and much more short of *humbly* presenting them, as the offerings of God ought to be *presented*. So that upon a due consideration of all the rubricks relating to this matter, and of that Convocation’s having subscribed to the doctrines, which oppose the Sacrament’s being a *Sacrifice* ; it is manifest, that the word *Oblations*, as it stands

in their Liturgy, regards not the *Bread and Wine*, but the money, &c. in the basin; and that consequently the Church Acts of that Synod do not, in fact, order the Priest to pray God to accept of any Oblations of Bread and Wine. These *Publick Acts* of the Church of England are an over-balance (says Bishop Laurence, from whom I now transcribe) against the *private judgment* of Mr. Laurence, by which at any time before *now* he has been led to suppose or grant [without Church-proof], that the established Liturgy makes to God an Oblation of the Bread and Wine: for, since the Church of England herself has, by her *Publick Acts*, determined no other than the money, &c. in the basin to be the Oblations, and has no where determined the Bread and Wine to be so; all the assertions of Private Judgment, that the Bread and Wine are by her appointed to be Oblations, are without any ground or foundation of her *Publick Acts*: Much less do those Acts determine, that the Bread and Wine are the *Sacrifice of Christ's Representative Body and Blood*, at that moment of time, when the Priest is appointed to pray for the Acceptance of their *Alms and Oblations*, at which time the Bread and Wine are not, by any consecration whatsoever, made his Representative Body and Blood (c).

Nor does, as some have pretended, her citing a constitution of Justinian with *approbation*, wherein the Eucharist is called the *holy Oblation*, nor yet her recommending Justin Martyr's description of the Eucharistical solemnity, prove that she has the Sacrifice. For she does not quote that constitution for any other purpose, than to prove that the Common-prayer and Sacraments ought to be ministered in a *tongue that is understood by the hearers*. In all the quotation that she brings from him, there is not so much, as one word of *Sacrifice* or *Oblation* at all. So that her Homily's citing S. Justin will prove nothing in her favour; neither does she adopt *all* Justin Martyr's description. Nor would the Canons of 1640, had they been (as they were not) received either by Church or State of England, be a proof that she has the great Christian Sacrifice (f).

" In a word, in the first reformed Liturgy, *clear of all Popery*,
 " the rubricks frequently call the Holy Table by its Proper name,
 " it's scripture name, it's Christian Primitive Catholick name *Altar*:
 " This proper name referred to the great Christian Sacrifice
 " of Christ's Representative Body and Blood, then appointed by
 " that Liturgy to be offered there by a Prayer of Oblation uttered
 " by the Priest *turning to the Altar without any elevation*, immediately
 " after his pronouncing the words of institution: The
 " Calvinists

“ Calvinists and Zuinglians took offence at this, and the words
 “ Altar and Sacrifice were taken away to comply with them.” See
Supplement continued, p. 223. and further to p. 232. where that
 author most justly infers from what he has there said, “ that upon
 “ the whole of the matter, the Constitutional Church of England
 “ has not one Publick Authentick Act now in ^{use}, which deter-
 “ mines that the Sacrament is a Sacrifice, but much to the contr-
 “ ry that it is not so.”

I shall transcribe the whole of this page 132. from our Elabo-
 rate author, for indeed it is alone sufficient to prove what is pro-
 posed in this Chapter.

“ But (*says he*) before I conclude this head, I ought to ac-
 knowledge the information given me by a Learned Clergyman,
 who, tho’ he uses not our Communion Office, yet kindly writes
 to me these words, *viz.* *I think you have omitted One argument,*
which plainly shews, that the C—— of E—— entirely rejects
the Sacrifice, and does by no means intend that the word Oblations
in the prayer for Christ’s Church, should respect the Bread and Wine :
and that is, that in the Communion of the Sick, the Priest is to
go directly from the Gospel to Ye that do truly, &c. So that
the prayer for Christ’s Church is not said at all. This (*continues*
our Author) is a very great truth, and strongly corroborates all
 that I have hitherto argued to prove, that the Church of England
 has no Publick Act or Rule, which gives the title of *Oblations* to
 the unconsecrated Bread and Wine, as in p. 153. and 154. and
 that therefore she does not pray God to accept them as such ; and
 also that she totally rejects the Sacrifice of Christ’s Sacramental
 Body and Blood. For, as the Church of England in the 6th of
 her Post-Communion rubricks, prohibits any of her publicly con-
 secrated elements to be carried out of the Church, and therefore
they must not be given to the Sick ; so, she appoints every Thing
to be done in the office of the Communion of the Sick, which
she esteems to be her duty in relation to the elements of Bread and
Wine in her Communion Service : If therefore she esteemed it her
duty, to pray God to accept Oblations of Bread and Wine, before
her consecration of them ; and after her consecrating, to offer
them to him a Sacrifice of Christ’s Sacramental Body and Blood ;
she would beyond all doubt have appointed both of these to be done
in her Communion of the Sick, since with relation to the ele-
ments to be ministered to him, these supposed duties had not been
fulfilled before. But it is manifest, in her office for the Commu-
 nion of the Sick, that she neither prays God to accept *Oblations*
 of Bread and Wine before her consecration, nor does she after
 consecration offer them to him a *Sacrifice* of Christ’s Sacramental

Body and Blood : and therefore it unavoidably follows, that she holds not Such *Oblations* nor Such Sacrifice to be her Duty so to offer in her Communion Service."

C H A P. XXIII.

Of the Necessity of that part of the Consecration commonly called the INVOCATION.

IT is plain from S. Matthew and S. Mark, that our Blessed Saviour at the institution *blest* [eucharistized] the Bread and Cup. And Bishop Collier in his *Defence of the Reasons* shewed plainly enough, that *Blessing* in the Scripture-language means *praying for a blessing* : And as the blessings of God the Father are conveyed by the Holy Ghost, "to eucharistize or "blest the elements (*said he*) is therefore in other words to pray "for the descent of the Holy Ghost. Now what our Saviour did, "he commanded his disciples to do."

The meaning of the word *Bless* [or Eucharistize] in this place must, by our Rule, be determined by the Tradition of the Church, which I will transcribe from the author of the *View of Christianity*, referring, as I have done above, to his Appendix for the original quotations.

"S. Paul (*says he*) calls the Eucharistick cup *the cup of blessing which we bless* ; and he mentions this custom, when he says, "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy Eucharist ?" He alludes to the same, when he says : "that I should be the Priest of Jesus Christ with regard to the Gentiles, offering the sacrifice of the gospel of God, that the oblation of the Gentiles may be acceptable, sanctified by the Holy Ghost."

Theodotus says : "The Bread and Oil are sanctified by the
"power

“ power of the name [of the Spirit,] being not the same as they
 “ are taken to be according to the outward appearance, but by the
 “ power [of the Spirit:] they are changed into a spiritual
 “ power.”

In the dialogue written by Origen or Maximus, the Marcionite holds, that *the Spirit descends upon the Eucharist.*

S. Justin Martyr calls the Eucharist *food consecrated by thanksgiving and prayer.*

S. Irenæus, as I cited him above in *Chap. X.* says, that the Bread and Wine “ by the Wisdom [by which he means the Spirit] of God coming into the use of men, and receiving the word of God, become the Eucharist, which is the Body and Blood of Christ.” And in another place he says: “ The Bread receiving the Invocation of God, is no longer common Bread, but the Eucharist, consisting of two things, an earthly and an heavenly.” And elsewhere he has these remarkable words: “ And here, when we have finished the oblation, we call down the Holy Spirit, that he may consecrate this sacrifice, and [make] the bread the Body of Christ, and the Cup the Blood of Christ; that they who partake of these antitypes, may obtain remission of sins and eternal life.”

Origen says: “ We eat Bread made a certain holy Body by prayer;” and again, “ Bread sanctified by the word of God and prayer.” See likewise another passage from him above in *Chap. X.* where Tertullian is also produced.

Firmilian in his epistle to S. Cyprian speaks of a wicked woman, who usurped the sacerdotal office, and pretended “ with an *Invocation* not contemptible to sanctify the Bread and celebrate the Eucharist, and to offer sacrifice to the Lord in the usual form, wherein that mysterious rite is performed.” And S. Cyprian himself says: “ The oblation is not there sanctified, where the Holy Ghost is not.”

S. Basil mentions the form of the Invocation, as an usage universally received in the Church from Apostolical Tradition.

S. Cyril of Jerusalem says: “ The bread of the Eucharist, after the *Invocation* of the Holy Ghost, is no longer common bread, but the Body of Christ.” And again having given an account of the long Thanksgiving, he says: “ After we have sanctified ourselves by these hymns, we beseech the merciful

" God to *send down his Holy Spirit* upon the gifts lying upon the altar, that he may make the Bread the Body of Christ, and the Wine the Blood of Christ; for to whatsoever the *Holy Ghost* gives a contact, that thing is sanctified and changed."

[See S. Ambrose above in *Chap. X.*]

S. Optatus asks the Donatists, " What greater sacrilege can ye be guilty of, than to pull down the altars of God, where God Almighty is invocated, and the Holy Ghost descends upon such supplication ?"

S. Ephraim Syrus says : " The Priest petitions, that the *Holy Ghost may descend*, and sanctify the gifts upon earth laid in open view."

S. Gregory Nyssen says : " The Bread is sanctified by the word of God and prayer."

Theophilus of Alexandria says : " The Bread of our Lord and the holy Cup are consecrated by the invocation and advent of the Holy Spirit."

Juvenicus says, that Christ himself consecrated the Eucharist by prayer.

S. Chrysostom says : " What meanest thou, O man ? When the Priest stands before the holy table, lifting up his hands to heaven, and *invocating the Holy Spirit* to come and touch the elements, there should then be great tranquillity and silence." This Father was produced above in *Chap. X.*

S. Augustin says : " We call that the Body and Blood of Christ, which is taken from the fruits of the earth, and consecrated by mystical prayer in a solemn manner ; and so received by us unto salvation in memory of our Lord's suffering for us, but which is not sanctified to be so great a Sacrament, without the invisible operation of the Holy Ghost."

S. Jerom says, that it was the peculiar office of the Presbyters to consecrate the Body and Blood of Christ by prayer.

The words of Cyril of Alexandria are very full, which are these : " Lest we should be ready to swoon at the sight of flesh and blood, lying before us on the holy table of the Church, Christ as God condescending to our infirmities, sends an enliven-

“ ing power into the gifts lying before us, and substitutes them to
 “ be, in effect or energy, his own flesh, that we may enjoy them,
 “ so as to partake of their enlivening power.”

Theodoret says in one of his dialogues: “ What do you call
 “ the gift that is offered before the Priestly Invocation? Bread
 “ made of such grain. What do you call it after Sanctification?
 “ The Body of Christ.”

And lastly, Gelasius Bishop of Rome says: “ Certainly the sa-
 “ craments which we receive of the Body and Blood of Christ, are
 “ a divine thing; for which reason also, by means of them we
 “ are made partakers of the divine nature, and yet the substance
 “ or nature of Bread and Wine does not cease to be: And indeed
 “ the image and similitude of the Body and Blood of Christ are
 “ celebrated in the action of the mysteries.—The Bread and
 “ Wine by the operation of the Holy Spirit pass into this, that is,
 “ into a divine substance, and yet remain in the propriety of their
 “ own nature (a).”

I might here produce the Clementine Liturgy, that of S. James,
 that of S. Mark, S. Chrysostom's, S. Basil's Liturgy used in the
 Constantinopolitan Church, and that of his used in the Alexandrian
 Church, the Ethiopick Liturgy, that of Nestorius, that of Severus,
 in short All the Greek and Eastern Liturgies; the Gallican, Go-
 thick, and Mosarabick Liturgies, and even the Roman Canon
 praying for the *Blessing*: But we shall have occasion for them in the
 next Chapter.

Now, “ if there be no Sacrament without the Consecration,
 “ and if there be an Early and Plain Tradition, Antiquity, Uni-
 “ versality, and Consent, that the Invocation of the Holy Ghost
 “ is an essential part of the Consecration; then who can say, that
 “ the Invocation is not necessary to the validity of the Sacra-
 “ ment (b)?” And if it be, what shall we say, if it is not to
 be found in the present Common-Prayer-Book of the Church of
 England? Whether it be, let us enquire in the next Chapter.

(a) View of Christianity, Longer Catechism, part 2. Lesson 108. p. 332.
 333, 334. (b) Necessity of an Alteration, p. 137.

C H A P. XXIV.

*That the Church of ENGLAND rejects,
and really has not, the Catholick Invo-
cation or Blessing.*

HERE we must again call to remembrance, that the Church of England makes the Consecration to consist in the words of Institution; so that if she has the prayer for a Blessing, which we call the Invocation, she does not, with the Catholick Church, believe it necessary.

But that she rejects, and indeed has it not, is what I now proceed to shew from the learned writers, who have already but too plainly proved it.

“ Now the reviewing Convocation above mentioned, which sat by King Charles II’s Commission or Mandate, saw in the first reformed Common Prayer-Book a determinate Invocation, that the Father would “ with his Holy Spirit and Word vouchsafe to “ bless and sanctify his gifts and creatures of Bread and Wine, that “ they may *be unto us* the Body and Blood of his most dearly be- “ loved Son Jesus Christ.” This was the Publick Act of the first reformed Convocation, agreeably with our Lord’s own act and institution, and the consentient practice of the Primitive and Universal Church. This latter Convocation rejected this Catholick Invocation, and established the last Book without any determinate petition, that the very *Bread and Wine* themselves may *be unto us the Body and Blood* of Christ: The prayer now is no more, than that “ we receiving the Bread and Wine——may be *partakers* of his “ most blessed Body and Blood.” Now the same Convocation teaches in this latter Book, that a man “ can eat and drink the “ Body and Blood of our Saviour Christ,—altho’ he doth not receive “ the Sacrament with his mouth.” And this by *Means*, *viz.* true repentance and faith in, with a thankful remembrance of, Christ’s

death ; which Means most certainly are not themselves, in any respect, the Body and Blood of Christ. [*See their last Rubrick but two after the Communion of the Sick.*] If a man therefore (in the case there put) should pray, that *he having those graces*, may be a partaker of Christ's most blessed Body and blood ; it is evident even to a demonstration, that the man does not pray that those graces in him may *be* Christ's Body and Blood : Even so, in the Sacrament, the prayer that we “ receiving God's creatures of Bread and Wine ” —— may be partakers of Christ's most blessed Body and Blood,” is no prayer that this *Bread and Wine* may themselves *be* in any respect *his Body and Blood*. For upon supposition (but not granting it), that the Convocation intends by this petition to pray, that our receiving the Bread and Wine may be a means of our partaking of his most precious Body and Blood in heaven, which is the most that can be supposed ; yet this falls vastly short of the great Necessary here required by the Institution, because the Convocation teaches in the aforesaid rubrick, that there are means of eating and drinking Christ's Body and Blood, which means themselves are *not* his Body and Blood in any respect whatsoever ; and therefore *receiving that Bread and Wine*, as a means of making us partakers of his Body and Blood in heaven, does not necessarily in the Convocation's sense determine, that this Bread and Wine received *are* themselves the Body and Blood of Christ ; and therefore this petition does not necessarily and determinately pray, that the Bread and Wine may *be* his Body and Blood. But the Institution necessarily and determinately affirms of the Bread *This is my Body*, and of the mixed Wine *This is my Blood*, after Christ had blessed, that is, prayed to the Father to make them so ; he expressly commanded *Do this* ; the Bread and mixed Wine must therefore *be* his Body and Blood ; the Primitive and Universal Church, and the first Reformed Church of England, without the least tergiversation, cloak, covering, or ambiguity whatsoever, did expressly, determinately, and definitively pray with one consent, that the Bread and Wine may *be* Christ's Body and Blood : We ought not to concern ourselves with the *modus* or manner of their *being so*, and therefore Con—— and Transubstantiation ought to be rejected ; [*The reader will remember what is said upon this in Chap. I.*] yet I am sure the omnipotent power of the Holy Ghost can and does make them to *be so*, infinitely more than in bare signification and mere representation : The Convocation's established latter Book, which is their act and determination, has no such *express, determinate, definite* petition, that the Bread and Wine may *be* Christ's Body and Blood : This is manifest from the indeterminateness of their petition (*Grant that we receiving, &c.*) as before proved from their own doctrine ; and therefore that Convocation's Act determines, that it is not provided for in the present Liturgy (*a*).”

The

'Tho' what is here said, from the Right Reverend author just cited in the margin, be quite sufficient to prove what was proposed in this Chapter; yet, lest any one should be led to fancy, that the *Blessing* required by the institution is *implied* in the Church of England's present prayer, *Hear us,——and grant that we receive- ing, &c.* as some have asserted it to be, I will enlarge this Chapter by transcribing further from that Prelate.

“ Let us try then (*says (b) he*) whether the pretended *implication* is Necessarily contained in the present prayer or no, (for if it is not *necessarily* contained therein, the supposition of having found it in those words, stands only upon a *precarious and uncertain* foundation, and so the supposition of finding this implication will be but Precarious and Uncertain too: But let us try 1st) by comparing this prayer, 1st with the *Blessing* in the Institution; 2^{dly}, with the prayers of the Catholick Church; and 3^{dly}, with the prayer, which was rejected and thrown out, and upon what occasion, to make room for the present prayer.”

First, the Blessing in the Institution is manifest enough; for our Lord, after he had Eulogized or Blessed, that is, prayed for a Blessing upon the elements, affirmed of them *before distribution* This is my Body, This is my Blood: It is therefore just and reasonable to conclude, that they were made his Body and Blood, not barely by his affirming they were so, but also by the omnipotent agency of God, procured by this prayer for a Blessing upon them; for they could not be so in their own original nature; they could not be so by human designation and appointment, things of so high and positive a nature being solely at the disposition of the supreme will of God: Our Saviour [as Man] was at that time ministering *Subordinately* to his Father, whose will he perfectly knew and came to perform; and therefore considering our Lord's subordinate ministration and the nature of things themselves, this his prayer to his Father was for such a Blessing upon the elements, as that they might be advanced to the *supernatural dignity* of being made his Body and Blood, for all the glorious purposes of that divine institution, which he as the Apostle of his Father was about to appoint and establish. Upon the whole, this institution most evidently demonstrates, that the elements were made the Body and Blood of Christ, before he gave them to be eaten and drunk by his Apostles; they must therefore *now* be made his Body and Blood, before they are distributed to the communicants: they cannot be made so by the agency of Man; the omnipotent power of God only must be applied to for this supernatural purpose; this application must be made

made by prayer : therefore this prayer of Blessing must be, to make the elements Christ's Body and Blood, and to be So before the Communicants eat and drink of them, as they most rotorially were in the institution : from whence it follows, that the prayer *Grant that we receiving these thy creatures of bread and wine* being a prayer which does not beg that these creatures may be made; or may become, or may be changed into, any thing at all before the act of receiving them : I say, from hence it follows, that this prayer is not a prayer for That Blessing, that Supernatural Blessing, which the institution requires the elements themselves to have, *viz.* to be the Body and Blood of Christ before the act of receiving them ; and therefore this prayer has nothing that implies the Blessing which the elements had in the institution.

Will any one say, that our *receiving these creatures of Bread and Wine* makes them (by the institution) to be the *Body and Blood of Christ* ; and that this we pray for in the present prayer ? To such I answer, that there is no foundation for this in the institution : Our Lord never told his Apostles, that their eating and drinking the bread and wine should make that Bread and Wine to be his Body and Blood : He first blessed and obtained from his Father, that the Bread and Wine were his Body and Blood, before the distribution ; for, before his Apostles eat and drank of them, he said *This is my Body, This is my Blood.* He did not say, *This by your Eating shall be my Body, This by your Drinking shall be my Blood* ; there is nothing like this in our Lord's institution ; and therefore the Apostle's eating and drinking of them contributed nothing at all (by the institution) to make the elements of Bread and Wine to be the Body and Blood of Christ, the said elements being his Body and Blood before they eat and drank of them : consequently our eating and drinking the Bread and Wine now, does not in the least contribute (by the institution) to make them to be Christ's Body and Blood ; and therefore to pray that our eating and drinking them may make them to be, or to become or to be changed into, his Body and Blood, would be a *novel fancy*, no other than *will-worship*, and utterly foreign to the divine institution of the holy Sacrament. So that if this were [as indeed it is not] the implication of the present prayer, *Grant that we receiving, &c.* it would not at all imply the Blessing which the institution requires, *viz.* to make the elements to be the Body and Blood of Christ, before the act of receiving them. But

Secondly, By comparing the present prayer with the *consentient Invocations* of the Catholick Church, [the best evidence for the Scripture-sense of our Lord's Blessing on the elements,] it is manifest, that this Prayer has no implication of a petition for that *Blessing*, which those Invocations prayed for. The present prayer is, *Grant that we receiving these thy creatures of Bread and Wine,*

Sec. may be partakers of his most blessed Body and Blood. In this prayer it is manifest, that in the very act itself of receiving, the Bread and Wine are plainly distinguished and different from that most blessed Body and Blood, which they pray to be partakers of; therefore, the Bread and Wine are not that same Body and Blood, from which they differ and are distinguished: If any will say, that the elements are that Body and Blood by implication, then it will follow that the implied prayer is this, *Grant that we receiving Christ's most blessed Body and Blood, may be partakers of his most blessed Body and Blood*; which Dr. Brett has told the world is a *Nonsensical Interpretation* (c). But if to escape this Nonsense, any will say, that the prayer *Grant that we receiving, &c.* does by implication pray, that our receiving the Bread and Wine may be *the means* of our receiving the Body and Blood, even then he will confirm what I just now observed, that the Bread and Wine are not That Same Body and Blood; because the *means* and the *end* cannot possibly be one and the same thing; the *means*, according to this supposition, would be Bread and Wine, and the *end* would be the Body and Blood: therefore, the Means and the End being not one and the same thing, the Bread and Wine are not one and the same thing with the Body and Blood; consequently the Bread and Wine are not the Body and Blood prayed to be received. It remains therefore, that the Body and Blood of Christ, which this petition prays we may be partakers of, are that very Body and Blood, which the Bread and Wine are not; and consequently, it prays to be partakers of no other than his Natural Body and Blood now glorified in Heaven. Therefore the implication in this prayer is, that we receiving the creatures of Bread and Wine, may be partakers of Christ's glorified Body and Blood in heaven; which does not necessarily imply, that the Bread and Wine themselves may be Christ's Body and Blood here on earth at the altar, that we may partake of them; because, to be partakers of Christ's *most blessed* Body and Blood, which are in heaven, is not the very same with our being partakers of his Body and Blood, which by the institution ought to be here on earth at the altar; for the Church of England (whose this prayer is) teaches, that we can partake of the former, when we do not partake of the latter, (as above) and consequently she teaches, that the one is not individually the same with the other: And therefore her present prayer, *that we receiving—Bread and Wine—may be partakers of his most blessed Body and Blood*, [which no Christian can deny are really in heaven] does not necessarily imply, that she thereby prays, that the said Bread and Wine themselves here on earth may be his Body and Blood, as the Institution requires,

(c) See the Preface to his Discourse concerning the Necessity of discerning the Lord's Body in the Holy Communion, p. xx.

quires, and the Primitive Church always prayed: Thus for example,

The Clementine Liturgy, the most primitive and best standard of all other Liturgies, prays to God the Father, that the Holy Ghost “may make this Bread the Body of thy Christ, and this Cup the Blood of thy Christ.”

S. James’s Liturgy, “That—he may sanctify and make
“this Bread the holy Body of thy Christ——and this Cup the
“precious Blood of thy Christ.”

S. Mark’s: “Send down thine Holy Spirit——upon these
“Loaves and these Cups, that the almighty God may sanctify,
“and thoroughly consecrate them——making the Bread the
“Body——and the Cup the Blood of the New Testament of our
“Lord himself——Jesus Christ.”

S. John Chrysostom’s Liturgy: “Send down thine Holy Spi-
“rit upon——these Gifts lying before thee——make this Bread
“the precious Body of thy Christ——and what is in this Cup,
“the precious Blood of thy Christ——changing them by thy
“Holy Spirit.”

S. Basil’s Liturgy: “Send down thine Holy Spirit——upon
“these Gifts, to bless, to sanctify, and to perfect them,——make
“this Bread the precious Body of our Lord, our God, and Sa-
“viour Jesus Christ——and this Cup the precious Blood of
“our Lord, our God, and Saviour Jesus Christ, ——changing
“them by thy Holy Spirit.”

S. Basil’s other Liturgy: “Send down thine Holy Spirit——
“upon these Gifts lying before thee, to bless them and make
“them the Holy of Holies——that he may make this Bread the
“holy Body of our Lord, our God, and Saviour Jesus Christ,—
“and this Cup the precious Blood of our Lord, and God, and
“Saviour Jesus Christ.”

The Ethiopian Liturgy: “Send down the Holy Spirit and
“Power upon this Bread and upon this Cup, that he may make
“them both the Body and Blood of our Lord and Saviour Jesus
“Christ.”

Nestorius’s Liturgy: “That the grace of thine Holy Spirit
“may come down, dwell, and rest, upon this sacrifice——that
“it may sanctify and make it *viz.* this Bread and this Cup the
“Body and Blood of our Lord Jesus Christ, changing and sancti-
“fying them by thine Holy Spirit.”

Severus's Liturgy : " Send down——thy Spirit——upon these Offerings——that this Bread may be made the life giving, heavenly, saving Body both of our souls and bodies, even the Body of our Lord, and God, and Saviour Jesus Christ——and the Mixture in this Cup——the life-giving saving Blood, even the Blood of our Lord, our God, and King of all, Jesus Christ."

The Roman Missal [notwithstanding all the faults and sad corruptions of that Church] prays : " Which Oblation do thou, O God, we beseech thee, vouchsafe to render in all respects blessed, approved, effectual, reasonable, acceptable, that it may be made unto us the Body and Blood of thy most beloved Son, our Lord Jesus Christ."

The Church of England's first Reformed Liturgy : " With thy holy Spirit and Worde vouchsafe to bless and sanctifie these thy gyftes and creatures of Breade and Wyne, that they maye be unto us the Bodye and Bloud of thy moste derely beloved Sonne Jesus Christe."

Thus far in Bishop Brett's Collection of Liturgies ; and in the other numerous Liturgies not collected by him, *viz.* no less than forty-three Liturgies more in *Renaudotius's* Collection, *Vol. 1. p. 16, 31, 48, 105.* and *Vol. 2. p. 35——621.* [all which, says the Right Reverend author, from whom I now copy, I have carefully examined] the Invocation of the Holy Spirit to bless the elements themselves, that they may be made or may be what the institution necessarily shews they must be, *viz.* the Body and Blood of Christ, is so plain and manifest, that he who runs may read it : all which is wanting in the present prayer of the Liturgy of the Church of England, which contains nothing that can justly be termed praying for the elements themselves to be made, or to be, or to be changed into, any thing at all ; and therefore this Prayer does not necessarily imply the Blessing of the Institution, which further appears,

Thirdly, By comparing This prayer with That, which was rejected and thrown out, to make room for it ; and by considering the occasion, upon which this was done. The occasion was this : " *Bucer and Martyr, zealous Calvinists, being sent for over hither to spoil our Reformation, the Communion Office and particularly the Consecration Prayer was altered, so as to make it agreeable to the Calvinist Doctrine of the Eucharist, which it was before altogether irreconcilable to.*" This was the occasion according to Bishop Brett, who proceeds to a comparison of the two prayers, and the history of rejecting the first and introduc-

ing the present : says he, “ Then instead of desiring the Holy Ghost might *bless and sanctify the Bread and the Cup, and make them the Body and Blood of Christ*, we are taught to pray, that *we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ’s holy institution, may be partakers of his Body and Blood* : That is (says the Bishop) that by eating the Bread and drinking the Wine, we may partake of Christ’s Natural Body and Blood which is in heaven ; which is exactly the Calvinist’s notion, and makes the Bread and Wine to be no more than bare Figures or Types without any manner of virtue and efficacy, making all the efficacy to be in Christ’s Natural Body and Blood which is in heaven, and which they suppose to be eaten and drunk by Faith (d)”—This therefore is the necessary implication of the present prayer.—This consequently is not by implication That Blessing which the Institution requires, and which the Universal Church prays for, namely, that the Bread and Wine themselves *at the altar here on earth* may be Christ’s Body and Blood.—And therefore the present prayer does not necessarily imply the Blessing, which the elements ought to have by the Institution. It may be called, if you please, as every prayer may be, *An Invocation*, but not emphatically *The Invocation*.

But surely enough has been said upon this Subject.

(d) Preface to a Discourse concerning the Necessity of discerning the Lord’s Body in the Holy Communion, p. xv.

C H A P. XXV.

Of the Necessity of praying for the Faithful Departed, especially in the Eucharistick Oblatory Intercession.

PRAYING and offering for the Dead (to use the words of a Learned Author above-mentioned, who has lately proved

proved this point to my hand (*a*), was practised under all religions and in all countries; but here we need only shew it to have been the Custom of the Jewish and Christian Church.

With regard to the Jews, Moses gives the following direction in Deuteronomy: "When thou hast made an end of tithing all the tithes of thine increase——then thou shalt say before Jehovah thy God——I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead (*b*)."¹ The author of Ecclesiasticus says: "A gift hath grace in the sight of every man living, and for the dead detain it not (*c*)."² And in the second book of the Maccabees there is the following account: "And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. Now under the coats of every one that was slain, they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw, that this was the cause wherefore they were slain. All men therefore praising the Lord the righteous judge, who had opened the things that were hid, betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides that noble Judas exhorted the people to keep themselves from sin, forso much as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection (for if he had not hoped, that they that were slain should have risen again, it had been superfluous and vain to pray for the dead) and also in that he perceived there was great favour laid up for those that died godly. (It was an holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from sin (*d*)."³ And this practice continues among the Jews to this day.

With regard to Christians, it is allowed by learned men, that the Greek word *Eucharist* has a very extensive meaning. To eucharistize is not only to thank and praise, but also to *bless*; and when a subordinate person is said to bless, it is to be understood of praying.

(*a*) View of Christianity: Longer Catechism, part 2. Lesson 110, 111, p. 336—341. (*b*) Deut. xxvi. 12, 13, 14. (*c*) Ecclesi. vii. 12. (*d*) 2 Maccab. xii. 39—45.

praying for a blessing : as *Numbers vi. 22, &c. Jehovah spake—, saying on this wise, Ye shall bless—saying— Jehovah bless thee and keep thee : &c.* Now our Saviour's *Blessing* at the institution of the Eucharist did certainly contain an Oblatory Intercession for the dead ; for nothing can be plainer, than that he offered himself a sacrifice for those who were then dead, as well as for them who were living (e). His own infallible words prove this : for he said of the Bread which he had blessed, " This is my Body, which is *given* for you ;" and of the blessed Cup, " This is my Blood of the New Testament, which is shed for many for the remission of sins." This, of his *Blood shed for many* proves, that his *Body given* was also given for the very same *Many* ; because the extensive benefit of his giving *that his Body* a sacrifice to his Father, cannot fall short of the universal benefit of his shedding or pouring forth his Blood a sacrifice, he having done both, undoubtedly, for the advantage of the *same persons*. So that, since our Lord's sacrifice of his Body and Blood was for *many for the remission of sins*, it is manifest that it was offered for *That Many*, who were to obtain the benefit of this Remission : But for *of That Many* were the Saints departed, who, by reason of their being in a state of death, namely a state of separation from their bodies, [which is the consequence and penalty of sin,] had not yet received their compleat *Absolution and Remission* ; and therefore the sacrifice of our Lord's Sacramental Body and Blood was by him offered for *These* among the *many for remission of sins* : Consequently, his offering being made by Prayer (as has been shewn), he offered and prayed for the Faithful departed, as well as for the living : He commanded his Apostles to *Do This : (f)* And St. Paul's exhortation is Universal (g), *that Eucharists be offered for all men* : And he orders the Ephesians (h) to *make supplication for all Saints* ; for, tho' the word *Saints* in the New Testament sometimes means living persons, yet it is often applied to the (i) dead. Moreover he asks the Corinthians (k), " Else what shall they do, who are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ?" Upon which text Bishop Fell has the following note : " baptized for some Catechumens, who died before baptism, out of an opinion of the necessity of baptism, (so Grotius :) as likewise (says Diodati) that such deceased might be enrolled, and commemorated, and an happy resurrection prayed for them, together with other faithful deceased." So that without enquiring here any farther into the original of this custom of baptizing for the dead, or considering by whom



(e) Bp. Laurence's Supplement (to the Indispensable Obligation) continued, p. 233, 234. (f) View of Christianity, ibid. (g) 1 Tim. ii. 1. (h) Ephes. vi. 18. (i) See Bp. Brett's Dissertation on the Liturgies, p. 190, 191, 192. (k) 1 Cor. xv. 29.

it was practised, let it suffice to observe, that it certainly was designed for the benefit of the dead. Lastly, S. John says: "If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say, that he shall pray for it." Now since no brother can be so wicked, by committing any sin, as to cease to be a proper subject of our prayers, while he lives upon earth, because the door of mercy is open to all on God's part till death; and since S. John does in this text relax the duty, if not prohibit the practice, of praying for some brethren; this relaxation or prohibition cannot well be understood to relate to the living, who cannot be so situated while living, as to make it unlawful to pray for them, or so as that it is not our duty to pray for them; and therefore this relaxation or prohibition must relate to such as are dead, and then this text will be found to be very strong for prayers for the dead. Several other texts might be urged in favour of this Ancient practice, which, from what has been said, appears to have more foundation in Scripture, than has been commonly imagined.

But I hasten to shew, that offering and praying for the faithful departed was the constant custom of the Ancient and Universal Church, there being not one Liturgy extant, for fifteen hundred years after Christ, without a petition for the (1) Dead in the Intercession; and the practice is farther confirmed by the following testimonies of the Primitive Fathers.

The Apostolical Constitutions give the following direction: "Assemble in the dormitories, reading the holy books, and singing for the Martyrs who are fallen asleep, and for all the Saints from the beginning of the world, and for your brethren who are asleep in the Lord, and offer the acceptable Eucharist, the antitype of the royal body of Christ, both in your churches and in the dormitories; and in the funerals of the departed accompany them with singing, if they were faithful in Christ." In another place there is the whole prayer for the departed, too long to be recited here; and then follows this direction, "Let the third day of the departed be celebrated with psalms, and lessons, and prayers,—and let alms be given to the poor out of his goods for a memorial of him."

Tertullian giving an account of the immemorial practices of the Church, says: "We make oblations for the deceased upon the anniversary

(1) See above Chap. VI. where refuting the Popish error of Purgatory, we had reference to the Ancient Liturgies.

“ anniversary of their death.” And (besides the passage quoted in the Chapter against Purgatory) in another place setting forth a widow’s duty towards her husband, he says : “ She prays for his soul, and petitions for refreshment for him at present, and that he may have a part in the first resurrection, and offers for him upon the anniversary of his death.”

In the Acts of S. Perpetua and S. Felicitas, there is an account of S. Perpetua’s praying for her *deceased* brother.

S. Cyprian speaks thus : “ These things were maturely considered by our religious predecessors, who therefore have made a wise and wholesome provision in the case before us, that no brother should leave a Clergyman a guardian or executor ; and if any should do so, he should not be offered for, nor the sacrifice celebrated for his repose. Wherefore since Victor, against the express letter of the canon, formerly made upon this occasion in an assembly of bishops, has presumed to appoint Geminus Faustinus a Presbyter his executor ; let no oblation be made by you for his repose, nor any customary prayer of the Church be put up for him.” And in another place, speaking of the Confessors who died in prison, he bids the Clergy to whom he wrote, “ mark down the days of their departure, that their memories might be celebrated in the catalogue of Martyrs :” And this he afterwards expresses by “ celebrating oblations and sacrifices in commemoration of them.” And elsewhere speaking of some Martyrs, he says : “ By their illustrious suffering they have gained palms of the Lord and crowns. We always offer sacrifices for them, as ye remember, when we solemnize the sufferings of the Martyrs upon the annual return of their martyrdom.”

Arnobius says : “ Why should our chapels be so outrageously demolished, in which the most high God is prayed to, and peace and pardon implored for all, for magistrates, armies, kings, friends, enemies, the living, and the dead ?”

Eusebius relates, that when the emperor Constantine the Great died, “ the Priests and People offered up prayers to God for the emperor’s soul, doing an acceptable office to the pious Prince.”

S. James Bishop of Nisibis, who was present at the council of Nice, and was famous for working miracles ; this holy Prelate prayed for a dead person, “ that God would pardon his failings, and admit him into the company of the just.”

The author of the works, which are said to have been written by Dionysius the Areopagite, giving an account of the burial of

the dead, says: "The prayer of the holy Prelate implores the
 "divine goodness to pardon the deceased all his sins committed
 "through human frailty, and to place him in the light and re-
 "gion of the living, in the bosom of Abraham, Isaac, and Ja-
 "cob, the place whence sorrow, grief, and lamentation are ban-
 "nished away."

S. Cyril of Jerusalem relates, that it was the custom of the Church to pray for all the Faithful deceased in the Eucharistical service; that they believed the offering of the public prayer, when the holy and tremendous sacrifice lay upon the altar, to be a very beneficial assistance to the Spirits departed. And he illustrates this truth by a familiar instance: "It is objected, says he, what can
 "the mention of a person at this sacrifice signify to his soul,
 "whether he dies charged with his sins or without them? To
 "this he answers, that in case a Prince should be presented with
 "a crown by the relations of those who are fallen under his dis-
 "favour, would he not be disposed to remit their punishment?
 "Thus we offer up our prayers to God almighty for the deceased,
 "tho' they are sinners: and here we do not present a crown or
 "some such trifle, but we offer Christ the victim slain for our
 "sins, that we may render the lover of mankind propitious both
 "to them and ourselves."

S. Ambrose, in his oration upon the death of the emperor Theodosius, speaks thus: "I loved him, and I humbly conceive
 "that the Lord will hear the voice of my prayer, which attends
 "upon the pious soul.——Give perfect rest to thy servant The-
 "odosius, that rest which thou hast prepared for thy Saints." And again: "I loved him, and therefore I follow him even to
 "the region of the living, nor will I leave him till by my pray-
 "ers and tears I bring him to the holy mountain of the Lord,
 "whither his merits call him." And in his funeral oration upon the emperor Valentinian he says: "Give me the holy mysteries
 "into my hands, let us affectionately petition for rest to the pious
 "man. Give me the heavenly sacraments, let our oblations at-
 "tend the pious soul." And afterwards speaking of him and his brother Gratian he says: "If my prayers can prevail, &c." as
 as cited above CHAP. VI.

S. Ephraim Syrus in his last will and testament desires his brethren to pray for him after his death.

S. Epiphanius affirms prayer for the dead to be a significant and beneficial service, and makes the rejecting this office part of Arius's heresy.

S. Chrysostom says, that “ a Bishop is to be an intercessor for all the world, and to pray to God to be merciful to the sins of all men, not only the living but the dead also.” And speaking against immoderate sorrow for the death of sinners, he says : “ They are not so much to be lamented, as succoured with prayers, and supplications, and alms, and oblations : for these things were not designed in vain ; neither is it without reason, that we make mention of those that are deceased in the holy mysteries, interceding for them to the Lamb that was slain to take away the sins of the world, but that some consolation may hence arise to them. Neither is it in vain, that he who stands at the altar, when the tremendous mysteries are celebrated, cries, *We offer to thee for all those that are asleep in Christ, and all that make commemorations for them* : for if there were no commemorations made for them, these things would not be said. — Let us not therefore grow weary in giving them our assistance, and offering prayers for them ; for the common propitiation of the whole world is now before us.” And in another place he says : “ It is not enacted in vain by the Apostles, that in the tremendous mysteries commemoration be made of the dead. They knew very well, how much profit and benefit accrues to them : For when all the people stand with their hands lifted up to heaven, and all the company of priests with them, and the tremendous sacrifice lies upon the altar, now shall we not move God to mercy, when we call upon him for those that are deceased in the faith ?” And once more he says : “ Nor is it in vain that oblations, nor in vain that prayers, nor in vain that alms are offered for the dead. All these things the Spirit commands, it being his will that we should assist one another.”

S. Augustin says : “ It is not to be doubted, but that the prayers of the holy Church, the salutary sacrifice, and alms given for their Spirits, are beneficial to the dead, that God may deal with them more mercifully than their sins have deserved : For this, which was delivered by our fore fathers, the Universal Church observes, to pray for those who are departed in the communion of the body and blood of Christ, when they are commemorated in their place at the sacrifice.” And in his treatise of Heresies he says : “ The Aërians take their name from Aërius, who falling into the Arian heresy, added some of his own peculiar tenets, saying, we ought not to pray or offer the oblation for the dead.—The Catholick Church teaches the contrary.”

And Isidorus Hispalensis says : “ Because sacrifice and prayer are offered through the whole world for the repose of the faithful departed, we believe this custom was delivered by the Apostles themselves : For the Catholick Church every where observes

" observes this ; nor would she give alms or offer sacrifice to God
 " for the spirits of the faithful departed, unless she believed they
 " received remission of sins."

And thus we see what numerous, full, and ancient authorities there are for offering and praying for the faithful departed : the author, from whom I now transcribe, has set forth the reasons, for the practice under the article *The Communion of Saints* (m) : So that (as he goes on) this custom is strongly supported by Scripture, Tradition, and Reason ; tho' if it were but barely lawful, no more need be said : Nature would do the rest.

(m) See View of Christianity : Longer Catechism, part 2. Lesson 10. p. 162—165.

C H A P. XXVI.

*That the Church of ENGLAND rejects,
 and really has not, prayer for the faith-
 ful departed, either in the Eucharistick
 or in any other part of her Service.*

" **I**N the first Reformed Liturgy—the Priest says, *Let us*
 " *pray for the whole state of Christ's Church*, without the
 " addition of *militant here on earth*, which latter words in
 " the Common Prayer now used seem (*said Bishop Collier*
 " *with his usual modesty*) inserted to exclude prayer for the dead:
 " (a) They seem (*says he in another place* (b)) designed on pur-
 " pose to exclude the Dead, and confine the Church then prayed
 " for to the living." And Bishop Brett, speaking of the defects
 " of the Church of England, reckons " praying for the Dead, who
 " have died in the Lord with the sign of faith," as one of those
 defects,

defects, saying, " It is *plainly* wanting in the present Liturgy of the Church of England. When Bucer, Martyr, and Fagius (the disciples of Calvin) were sent for,——the Liturgy was new modelled to please them,——and the particulars before-mentioned, [of which prayer for the Dead is one,] cast out of the Book of Common Prayer (c). Martyr and their friends here were not content not to have them [the Dead] *particularly* prayed for, but clapt in words that should particularly *exclude* them, putting this preface to the general intercession in the Communion service, *Let us pray for the whole state of Christ's Church militant here on earth*: as much as to say, *Let us pray for the faithful in this world, not for those who are departed.* (d)——Indeed after the Restoration of King Charles II. a *Thanksgiving* was added with relation to the Saints departed; but the words *militant here on earth* were still left in the title of the prayer, to shew that no words in that addition should be construed to be a prayer in their behalf (e). The words *militant here on earth* (says another learned (f) author) as they are the title of this prayer, must be the best explanation of the ambiguous passages in it, and must necessarily determine them to an exclusion of the Dead." But to proceed.

(g) " The Convocation, mentioned under the three last articles, saw that the Acts of the former reformed Convocation ordered prayers for the faithful departed in the first book: they rejected all those prayers in establishing the last book: moreover all the members of this Convocation subscribed the 39 articles of religion, and thereby owned the Doctrine of the Homilies, which are established by the 35th of those articles: The Doctrine of the Homilies is against *All* prayers for the Dead, whether falsely supposed to be in the feigned Popish Purgatory or rightly supposed not to be there; for the third part of the Homily concerning Prayer does of set purpose treat " of that question, *Whether we ought to pray* for them that are departed out of this world or no?" And the Homily asserts, that " we have no commandment so to do:" this it says as to the general question, and it gives this following as the reason why, " For (says the Homily) the Scripture doth acknowledge but two places after this life; the one proper to the elect and blessed of God, the other to the reprobate and damned souls." The Homily repeats this again as the reason, and says: " As the Scripture teaches us, let us think, that the soul of man passing out of the body, goeth *straitways either to heaven or else to hell,* " whereof

(c) Necessary use of Tradition, p. 52, 53.

(d) Dissertation on the

Liturgies, p. 204.

(e) Ibid. p. 352.

(f) Necessity of an Alter-

ation, p. 124.

(g) Indispensable Obligation, p. 26, &c.

whereof the one *needeth no prayer*, the other is without redemption." And towards the conclusion it exhorts, "Let us not—dream—of prayer for the souls of them that be dead, but let us—pray—for all men living." And speaking of the Communion, the Homily concerning the Sacrament says: "We must then take heed——lest applying it *for the Dead*, we lose the fruit that be alive."

All the members of this Convocation subscribed to this doctrine, by subscribing to the 39 articles, the 35th of which asserts, that "*the book of Homilies* doth contain a godly and wholesome doctrine." This Convocation established and determined the last book consistently with their own subscription to the Wholesomeness of the Homily doctrine; and therefore, agreeably with this doctrine, against all prayer for the dead: for, it is uncharitable to charge this *grave assembly* with the wretched *inconsistency*, of making this last book to contain any thing *contrary* to the other standing Acts of their Church, and their own subscription to those standing Acts; and therefore this last book which they established, is (consistently with those Acts and Subscriptions) without any prayers for the dead: Look and examine throughout the whole book; there is not so much as one prayer for them, as they were prayed for in the Primitive Liturgies and in the first reformed Liturgy. If the *private judgment* of any man surmises and teaches, that this Convocation has provided such a prayer for them in the last clause, which they have added to the prayer for the whole state of Christ's Church, and also in one of the prayers of the Burial office; the *Publick Act* of the Church of England, and all the members of that Convocation having subscribed to it, are sufficient testimonies against, and just corrections of, that man's *private judgment*. For, bring this matter to the test thus: *Private judgement* says, that the clauses and the Burial Office prayer are such prayers for the Faithful departed: the *Publick Act* of the Church of England says, as I have observed before, that the soul of such *passing out of the body, goeth straightways—to heaven——and needeth no prayer*: And further she exhorts, *Let us not——dream——of prayer for the souls of them that be dead, but let us——pray——for all men living*. This is her *Publick Act* in her Homily aforesaid; as is also her doctrine in the first part of her Homily concerning the Sacrament, where speaking of the Communion, she says, *We must then take heed——lest applying it for the Dead, we lose the fruit that be alive*. Nothing can be more direct against Praying and Offering for the Dead. Now the Church will not own her *Publick Acts* to be inconsistent with one another; therefore the Church will not acknowledge, that the clause and Burial prayer are by her provided to pray for the Dead, it being inconsistent with her Homily doctrine, which is her *Publick Act* against praying for the Dead: and consequently this

man's

map's *Private Judgment* against the *Publick Doctrine* of his Church is of no value; and his teaching, which accuses her A&S of inconsistency, is to be rejected by all, who have any regard for her Sincerity, and the plain dealing of her Convocation.

May, the very words of the additional clause before spoken of, will not bear the interpretation of this man's *Private Judgment*. (k) The clause does only "bless God's holy name for all his servants departed this life in his faith and fear." This is Thanksgiving: then that there is no prayer for them, but that the petition immediately annexed is only for the Living: The petition is this, "Beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." This petition prays for a *necessary means* to attain a *consequent end*, depending on that means: The necessary means is *grace so to follow their* (the Departed's) *good examples*; the end of this means is literally expressed, *That with them we* (the Living) *may be partakers of thy heavenly kingdom*. The necessary Means and the End, therefore, being closely connected by the two words *So* and *That*, are unavoidably prayed for in behalf of none but the same persons: the necessary means is in behalf of the Living only: the end therefore is in behalf of the Living only; so that the End here is, that they enjoying the kingdom of heaven, we may be partakers with them in that enjoyment; for we have seen, that this Church teaches, that their souls go straightways to heaven, and need no prayer.

If any one will deny this, and affirm, that the end prayed for is in behalf of the Departed as well as the Living; then, according to him, our following the good examples of the Saints departed must be the *necessary means* of their being made partakers of God's heavenly kingdom, which I am sure is false divinity; for, at this rate, their final happiness stands upon a very precarious and uncertain foundation, if our following their good examples must be the *necessary means* for their procuring thereof (i). The petition then is plainly conditional; but we cannot mean, that the departed should perform the condition, because it would be absurd to follow their own examples; therefore we cannot be supposed to include them in the prayer.

(k) In the first reformed Common Prayer Book the Church of England's prayers for the dead in the Burial Office were these, uttered by the Priest, viz.

1. "I com-

(b) Ibid. p. 20, 21.

(i) Necessity of an Alteration, p. 123,

124.

(k) Indispensable Obligation, p. 46—51. See Appendix, p. §1, 92. Supplement, p. 96.

1. " I commend thy Soule to God the father almighty, and thy
" body to the Ground, &c.
2. " We commende into thy handes of mercie.——the Soule
" of this our brother departed N——, beseeching
" thine infinite goodnes, —— that when the iudgement
" shall come, whiche thou hast committed to thy wel-
" beloued Sonne, both this our brother, *and* we may bee
" founde acceptable in thy sight, &c.
3. " Graunt——that at the day of iudgment his Soule, *and*
" all the Soules of thy elect departed out of this lyfe,
" *may with us*, and we with them, fully receiue thy pro-
" mises, and be made perfecte altogether, through the
" glorious resurrection of thy Sonne, &c.

After the Lord's Prayer.

4. " *Priest.* Entre not (O Lorde) into iudgement with thy
" Seruant.
" *Answer.* For in thy sight no liuing Creature shall be ius-
" tified.
" *Priest.* From the gates of hell
" *Answer.* Deliver their soules, O lorde.

" Let us praie.

5. " O Lorde, with whom do liue the Spirites of them that be
" dead, &c.——Graunt unto this thy Seruant that
" the Sinnes which he committed in this world be not im-
" puted unto hym, but that he escapyng the gates of
" hell, and paynes of eternal darkenes, may euer dwel
" in the Region of light, with Abraham, Isaac, and
" Jacob, in the place where is no weping, Sorrowe, nor
" heauyness; and when that dredeful day of the generall
" resurrection shall come, make hym to ryse also with the
" iust and righteous, and receiue this body agayn to glo-
" ry, then made pure and incorruptible, set hym on the
" right hande of thy Sonne Iesus Christ, among thy
" hoily and elect, that then he may heare with them these
" most swete and comfortable wordes: Come to me, ye
" blessed of my father, &c.
6. " The celebration of the holy communion, when there is a
" buriall of the dead.

“ The Collect.

“ O mercifull God, the father of our Lord Jefu Chrift, who is
 “ the refurreccion and the life, &c. — we mekely befeech
 “ the (o father) to raife us, &c. — and that at the general
 “ refurreccion in the laft daie both *we and this our brother de-*
 “ *parted* receiuing again our bodies, and rifing again in thy molt
 “ gracious fauour, may with all thyne elect faintes obtaine
 “ eternall ioy : Graunt this, &c.

See the firft reformed Common Prayer Book “ Imprinted at
 “ London in Fleet-ftreete, at the figne of the Sun ower againft the
 “ Conduit, by Edward Whitchurch, the 4 day of May ye year
 “ of or. Ld. 1549.”

In thefe prayers for the Dead it is very remarkable (fays my
 author)

First, That the Reformed Church of England prayed then particu-
 larly and exprefly for the foul of the deceased, as in thofe
 prayers which I have marked 1. 2. 3.

Secondly, That ſhe prayed for him by name, as in the prayer mark-
 ed 2.

Thirdly, That ſhe prayed for him with refpect to his intermediate
 ſtate between death and the final judgment, as in the prayers
 marked 1. 2. 4. 5.

Fourthly, That ſhe prayed for him, and us the Living, in conjun-
 ction ; as in the prayers marked 2. 6. in which her language
 is fo determinate, that there is no room for any oppofite
 conſtruction : for ſhe prays, that *both this our brother And*
we may be found acceptable, and again *both we And this our*
brother departed.

Fifthly, That ſhe prayed for him, and all the elect departed, and
 us the Living, in conjunction ; as in the prayer marked 3.
 and this in ſuch determinate language, as leaves not the
 leaſt liberty for any other meaning : her words are, *his*
ſoul And all the Souls of thy Elect departed — may with
 us *And we with them fully receive thy promiſes*.

But in all the following Common Prayer Books, and particularly
 the preſent, the Church of England rejects and throws out of her
 Burial Office every one of theſe determinate prayers for the Dead ;

she has not retained so much as but one of them, nor has she provided any petition equivalent thereto: nay, so circumspect and critical is her Burial Office now, that it no where prays for any of the faithful Dead in company with the Living, by joining them with the Conjunction *And*, as in the first Liturgy; such as, *That both this our brother And we may be found acceptable, or both we And this our brother departed — may — obtain eternal joy.* No, there is no such conjunction copulative as the word *And* in all the present Burial Office to connect the Dead with the Living in the same petition; it is utterly excluded and rejected out of that Office, by the last reviewing Convocation. So again, the present Burial Office does no where provide (as in the first Burial Office) to pray for the Dead *in general* connected with the Living, by the conjunction *And*, as thus in the first Office, *That — all the souls of thy elect departed out of this life, may with us, And we with them, fully receive thy promises*; wherein it is manifest, that all the Departed souls and we the Living are equally prayed for in that petition, because determinately connected together by the conjunction copulative *And*. So that this petition concerning departed souls and us the living, is, *That they with us And we with them may fully receive God's promises*; which is exactly the same as to say, *That they And we may fully receive them.* All this *clear and determinate* manner of praying for the Dead in general, is utterly excluded by the Act of the Church of England's Convocation in the last review: the clause in their present Burial Office is only this, *That we with all those that are departed, &c. may have our perfect consummation and bliss both in body and soul, &c.* This determines not any prayer for the Departed; it does not pray, that *they And we may, &c.* it does not pray, that *we And all those that are departed may, &c.* nor does it pray, that *we with all those that are departed, &c.* And they *with us, may, &c.* No! No! This last *And they with us may, &c.* would have determined the Dead prayed for, but the Convocation would not admit it: the first part of the clause *That we With all those that are departed, &c. may have,* is allowed by them to be there, it determining no petition for the Departed; because a man can with good grammar pray in this sentence to be made happy with or in the company of those very persons, whom he believes stand not in need of his prayers, and for which reason he does not pray for them.

I will give three instances of this, and literally apply them to the very clause of this Burial prayer. *First*, we can with good grammar pray thus, as to our happiness with the blessed Jesus, *That we with thy dear Son Jesus Christ, who departed this life in thy faith and fear, may have our perfect consummation and bliss both in body and soul, &c.* In which, it is manifest, we do not pray for the blessed Jesus, but for ourselves to be consummately happy

happy with or in his company. *Secondly*, The Romanists, who believe (tho' falsely) that the blessed Virgin, mother of our Lord, has attained to her *perfect consummation and bliss both in body and soul*, can with good grammar pray thus, *That we with the blessed mother of our Lord, who departed this life in thy faith and fear, may have our perfect consummation, &c.* In which, it is manifest, such Romanists would be understood to pray, not for the blessed Virgin, but for themselves to be consummated, &c. with or in her company. *Thirdly*, Those Protestants who believe with the Church of England, that the souls of the righteous *passing out of the body, go straightways to heaven, and need no prayer*(1); such Protestants, I say, can with good grammar pray this prayer, without any supposition of being understood to pray for the faithful departed; nay they, or any other Christian opposers of such prayer, can, consistently with their principles, pray "that we with all those that are departed this life in thy faith and fear, may have our perfect consummation and bliss both in body and soul, &c." For, if you should charge such opposers of prayer for the Dead, that in using this prayer they have really prayed for the Dead; they might easily answer thus: "Your charge would be true, if the prayer had been worded, *That we And all those that are departed, &c.* But the prayer is worded so, as to obviate and prevent any such charge against us: Its words are only, *That we With all those*, which are very different from the words *we And all those*; our prayer is for ourselves alone, [not that *we And all those*, but] that *we With all those that are departed—may have our perfect consummation*; which is no more in reality, than that we ourselves may be consummated, and joined to or united with their society, for they need not our prayers," say these opposers; and so says the Church of England Protestant too, but with this additional way of arguing: "Tho' in my judgment I think the above answer sufficient, (he may say) yet, that I may not be accused of building too much upon my own meer private judgment, I appeal to the authentick Acts of my own Church, the Church of England, whose prayer this is: She teaches me expressly in her Homily, that the faithful departed *need no prayer*: She exhorts me, saying *Let us not—dream—of prayer for the souls of them that be dead, but let us—pray—for all men living*. These her Acts, taken in conjunction with her Acts of rejecting and throwing out of her present Burial prayers all *determinate petitions*, which necessarily and unavoidably did pray for the Dead in her first reformed Burial Service, do evidently prove that her prayer aforesaid in her present Burial Office, contains no petition for the

Z 2

"Dead,

(1) See the third part of the Homily concerning Prayer,

“ Dead, but for the Living only : for, as I am certain, that the
 “ judgment of my Church will not own any of her *Publick Acts*
 “ to be inconsistent with one another ; so I am sure, that my
 “ *Private Judgment* cannot, with any decency and respect to-
 “ wards her, affirm that her Burial prayer, which is her *Publick*
 “ Act, does now pray for the Dead inconsistently with her Doc-
 “ trine, which is her Act also, against such prayer : and conse-
 “ quently my *Private judgment*, regulated and directed by her
 “ *Publick judgment*, determines, as she does, consistently with
 “ herself, that this Burial prayer is no prayer for the Dead, but
 “ for the Living only.”

After what has been said in this Chapter, if the Reader still
 thinks, with a certain writer (*m*) or two, that the Church of En-
 gland prays for the Dead, let him examine the pages quoted in
 the Margin (*n*). But from what has been already said, I will
 take the liberty to conclude that she does not, and will close this
 Chapter in the words of Bishop Collier : “ Where things of this
 “ vast importance are in the question, where salvation is so nearly
 “ concerned, we ought not to rely upon distant collection and
 “ uncertainty, not to rest contented with glimmering hopes and
 “ unaffecting obscurity, but press for the plainest proof, and prac-
 “ tise with the most solemn perspicuity. For can we be too sure
 “ we are safe, in a case of this nature ? And ought not the best
 “ provision be made, where advantage and loss run highest ? (*o*)”

(*m*) Appendix to Two Discourses, &c. and The Great Necessaries, &c.
 expressly and manifestly allowed and provided for, &c. (*n*) Supplement
 (to Indispensable Obligation) continued, p. 258—285, 364, 381. (*o*)
 Defence, p. 117,

C H A P. XXVII.

*Of rejecting or laying aside the use of
Chrism in Confirmation.*

I Am afraid, it now but too evidently appears, that the Church of England is justly chargeable, not only with having erred in the Eight particulars mentioned above in *Chap. XVII.* but also in the Five additional ones just debated. I shall now speak of her having rejected or laid aside the use of Chrism in Confirmation: From the arguments and authorities to be brought for the use of it; we shall see whether she ought not to have retained it. She declares, “ that it was far from her purpose to forsake and reject other Churches in *All* things which they——practised, or to depart from them in *any other* points *than* those, wherein they were fallen both from themselves in their *ancient integrity*, and from the *Apostolical Churches* which were their first founders (a).”

Now I observed above (*Chap. IX.*), that by the same rule that Infants were admitted to Baptism in the Primitive times, they were admitted to the *Seal* thereof, commonly called *Confirmation*, and after that to the Eucharist. And proving the *Necessity* of this from Scripture and Antiquity, I concluded against the Church of Rome for rejecting the practice of Infant-Communion: and it is one of the Eight particulars, which the Church of England is convicted of in *Chap. XVII.* Taking it then for granted, that what we now call Confirmation was the Seal or Completion of Baptism, it will give us some light into the use of the Chrism, which we are speaking of. No doubt S. John alludes to this, when he says, (b) “ But ye have an *Unction* from the Holy one;” as if he had said: “ But ye have been *anointed* with consecrated *Chrism*: Ye have been confirmed, and by that means have

“ received

(a) See her 30th Canon, A. D. 1603.

(b) 1 John, ii. 20.

" received the Holy Spirit : Your *Anointing* was not in vain ;
 " ye stay with, and depart not from us, as the hereticks, whom
 " I have been speaking of, did." And again he says : (c) " But
 " the *Anointing*, which ye have received of him, abideth in you :"
 that is, The *Unction*, which ye have received from Jesus Christ,
 in consequence of the ordinance of Confirmation, which we his
 Apostles have administered to you, outwardly anointing you with
Chrism ; this Anointing, I say, abideth in you. And S. Paul
 must allude also to the same custom, when he says : (d) " Now
 " he who *establisheth* us with you in Christ, and hath *anointed* us,
 " is God who hath also *sealed* us." I observe, that Mr. Saci,
 who translates from the Vulgar Latin into French, makes use of
 the verbs *confermer* and *affermir* ; so that his Translation of this
 verse may be thus rendered into English : " Now he, who *con-*
 " *firms* and *strengthens* us with you in Jesus Christ, and hath
 " *anointed* us with his *unction*, is God himself ; and it is he also,
 " who hath *marked* us with his *seal*." Now supposing the blessed
 Apostle to speak of the unction of the Holy Ghost, it is highly
 probable by the phraseology which he used, that he alluded to the
 known practice of *anointing* with *Chrism* in the *Seal* of Bap-
 tism.

To this let us add the prayer in the Apostolical Constitutions at
 administering the *Unction* in Confirmation, which shews the effects
 then expected from it : " O Lord God, who art unbegotten and
 " without superior ; thou Lord of all, who hast made the sweet
 " favour of the knowledge of the gospel to go forth among all
 " nations : Do thou now grant that this *Chrism* may be effectual
 " in him who is baptized, that the sweet favour of thy Christ may
 " remain firm and stable in him, and that he dying with him in
 " his death, may rise again with him in his resurrection, and live
 " together with him (e)."

S. Irenæus, in his account of the Marcossian hereticks, says
 that they anointed their new-baptized disciples with Balsam (f).
 Now they were never blamed upon this account ; therefore they
 had this practice in common with the Church, and carried it al-
 long with them into their schism from it. Agreeably to which
 the Learned Dr. Wall (g) observe : " Since I shall shew pre-
 " sently, that this *Chrism* was used by the Catholicks, from tes-
 " timonies of near the same date with this ; one may conclude,
 " that it came from some principle universally received by all
 " Christians, Catholick or Heretick." And I find this was the
 case

(c) Ibid. v. 27. (d) 2 Cor. i. 21, 22. (e) Constit. Apost. B.
 7. c. 44. (f) Iren. adv. hæc. l. i. c. 18. § 2. (g) History
 of Infant Baptism, edit. 3d, part 2, chap. 5, p. 127.

case as to other particulars for S. Iræneus tells us before, that these same hereticks used both the Mixed Cup and the Invocation at the Eucharist (*b*). But it must be, that either they took all these practices from the Church or the Church from them: The latter is absurd; therefore Chrism was in use among the Catholics before the heresy of Marcus, that is, early in the second century: And as it was Universal, as well as thus Ancient, it must consequently be an Apostolical Tradition.

Tertullian testifies for the Unction in these words: "As soon as we are come out of the water, we are anointed with the blessed unction——and then we receive the imposition of hands, invoking the Holy Spirit by a benediction (*i*)"

Origen says: "All, who are anointed with the sacred Chrism are [in some sort] made Priests, as Peter says to the whole Church, *Ye are a royal Priesthood* (*k*).

Theophilus Antiochenus is more ancient than the two last cited authors, and he says: "We are therefore called Christians, because we are anointed with the oil of God (*l*)."

But it is alleged, that *the unction he speaks of, is a spiritual and mystical unction* (*m*): Be it so; but does not his way of speaking discover him to agree with the Catholic practice? Mr. Bingham confesses, that "Bishop Pearson is of opinion, that the use of it came into the Church shortly after the time of the Apostles (*n*)."

Now, (asking the Reader's pardon for repeating with enlargement what we so lately urged) if the *use* of it came so early into the Church, and it cannot be said to have had it's *institution from any council*, nor be denied to have been *universally* practised upon the progress; why may we not, by S. Augustin's rule, pronounce it *most certainly an Apostolical Tradition*?

S. Cyprian was charged by a late Fanatick, ore *Thomas de Laun*, from the Centurists with holding the *absolute necessity* of this Chrism. To which Bishop Brett thus answers: (*o*) "I do acknowledge, that S. Cyprian does say, that Chrism is necessary, but he does not say *absolutely* necessary, as *DeLaun* charges him to do.——He speaks of it in his 70th epistle directed to *Jacarius*"

(*b*) Iræneus *ibid.* c. 9. § 1. (*i*) Tertull. de Bapt. c. 7, 8. (*k*) Origen. in Levit. hom. 9. p. 156. (*l*) Theoph. ad Autol. lib. 1. in B. b. Pat. G. L. tom. 1. p. 10. (*m*) Bingham's Antiquities, B. 12. c. 3. [*n*] *Ibid.* [*o*] Letter to Mr. Ed. Hart before The Bulwark Assm^d, 22nd Dec. 1711, xix, xx.

" *nuarius* and the other Bishops of Numidia, and says : *It is al-*
 " *so necessary, that he that has been baptized, should be anointed ;*
 " *that having received the Chrism, that is, the Unction, he may*
 " *be the Anointed of God, and have the Grace of Christ residing in*
 " *him.* And what he here calls *Chrism* or *Unction*, he in his 7^d
 " epistle directed to Stephen Bishop of Rome calls *Imposition of*
 " *hands for the receiving of the Holy Ghost*, which is that ordinance
 " which we now call by the name of *Confirmation* : Which being
 " always administered, from the Apostles days down to the Reforma-
 " tion, with the ceremony of *Anointing*, was therefore usually
 " called by the name of *Chrism* or *Unction*. Now, the saying
 " that this ordinance of Confirmation is necessary, is saying no
 " more than the Scripture itself warrants him to say, since it is
 " numbered by S. Paul (*Heb. vi. 1. 2.*) among the Fundamentals
 " of the Christian religion. For speaking of the *Foundation*, or
 " those points of our religion which are *necessary*, such as *Repent-*
 " *ance from dead works, Faith towards God, the Resurrection of*
 " *the dead, and eternal judgment*, he adds to them not only *the*
 " *doctrine of Baptisms*, but likewise of *laying on of hands*. If
 " therefore S. Paul judged this ordinance to be one of the *foundati-*
 " *tions* of our religion, as he expressly calls it, I cannot think St.
 " Cyprian corrupt or erroneous for saying that it is *necessary* : For
 " they both speak of the same ordinance, tho' one calls it the *laying*
 " *on of hands*, and the other calls it *Unction* or *Chrism*, because
 " both these ceremonies were used in the ministration of it. And
 " therefore whether Oil was necessary, or not, to be used in this
 " ordinance, S. Cyprian was not corrupt or erroneous in speaking
 " of Chrism as necessary, since that ordinance in his time, *and long*
 " *before even from the Apostles days*, was not administered without it.
 " And I conceive there is more reason to believe, that we ourselves
 " have been erroneous in laying aside the use of Chrism or Oil in
 " the Ordinance of Confirmation, than that he was erroneous in
 " mentioning it as necessary. Much more have those been cor-
 " rupt and erroneous, who make Confirmation itself not necessary,
 " and have altogether laid aside a divine ordinance, which S. Paul
 " places among the Fundamentals of our religion."

S. Cyril of Jerusalem is an evidence in favour of the *necessary* use
 of Chrism, when he speaks so highly of its efficacy in the follow-
 ing words, as we quoted him in Chap. I. — " So also this holy
 Ointment is not bare ointment, nor to be called common, after
 the consecration, but the gift of Christ and the presence of his
 " Holy Spirit." Mr. Bingham allows, that " it was this Uncti-
 " on, as the completion of Baptism, to which they (the writers
 " of the fourth century) ascribed the power of making every Chris-
 " tian in some sense, partaker of a royal priesthood ; which is not
 " only said by Origen in the passage of his last mentioned, but

“ by Pope (*p*) Leo, S. (*q*) Jerom, and many others (*r*). To
 “ this they also ascribe the noble effects of Confirming the Soul
 “ with the strength of all spiritual graces on God’s part, as well as
 “ the Confirmation of the profession and Covenant on Man’s part.
 “ The author of the Constitutions makes it to be, on Man’s part,
 “ the Confirmation (*s*) of the confessions and compacts made with
 “ God in Baptism; and, on God’s part, the collation of the Holy
 “ Spirit, represented by this ceremony of Anointing: which is so
 “ frequently mentioned by every Greek writer, that it would be
 “ superfluous to refer any learned reader to them. It will be suffi-
 “ cient only to hint the forms of prayer, which they used upon this
 “ occasion; for these will evidently shew what spiritual effects they
 “ expected from this Unction (*t*).” The oldest form of all we
 have cited before.

And now, I think, we may reasonably ask, Who gave the Church of England authority to lay aside the use of Chrism in Confirmation?

(*p*) Leo, Ser. 3. de Assumptione sua, p. 3. (*q*) Hieron. cont. Lucif. c. 3.
 3. (*r*) Vid. Prosper. Sentent. 342. Ambros. de initiat. c. 6. Augustin.
 Ser. 3. post 40. à Sirmond. edit. in Append. tom. 10. p. 847. (*s*) Constit.
 Apostol. l. 3. c. 17. l. 7. c. 22. (*t*) Bingham’s Antiquities, B. 12. c. 3.
 § 3.

C H A P. XXVIII.

Of rejecting or laying aside the Unction of the Sick.

THE Unction or Anointing of the Sick with Oil is another practice of the Primitive Church, which is rejected by the present Church of England: but whether she had authority to depart from the Ancients in this particular, is what I propose to enquire into in this Chapter. I say, it is rejected by the present Church of England; for it was one of the

Primitive usages, that were thrown out of the first reformed Liturgy, to please the Outlandish Presbyterians above-mentioned.

But let us see what is to be said in favour of it. Now it is founded upon an express text of Scripture : (a) " Is any sick among you? Let him call for the *Presbyters* of the Church ; and let them pray over him, anointing him with Oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him." I know indeed (says Bishop (b) Brett) it is said by some, that this Oil was used, in the days of S. James, to work miraculous cures ; and therefore it is superstitious to use it now, when no such miraculous cures are to be expected. But all this is said without proof ; and it does not appear from the holy Scriptures, that Oil was ever used after our Saviour's resurrection, by any of the Apostles or others, to work a miraculous cure. Neither does the Apostle here promise a miraculous cure, but only says " the *prayer of faith* shall save the sick, and the Lord shall raise him up. Here is nothing so much as intimated, that a miraculous operation is to be expected ; any thing, which may not as reasonably be hoped for, now miracles are ceased [as the Bishop speaks] as then when miracles were frequent. *The prayer of faith shall save the sick* ; that is, when the Priests have prayed over the sick person, and anointed him with Oil according as is prescribed, he may then expect the blessing of a restoration to his health, if God sees it most expedient for him. But it is not said, the Lord shall cure him *miraculously*, but the Lord shall *raise him up* ; which if it be done by God's blessing on the Physician's skill and prescriptions, or by any natural means, (neither of which can operate without God's blessing) the promise is fulfilled.

But then it is objected, that here is no promise made to the *anointing with oil*, but only to the *prayer of faith* ; if, therefore, *prayer alone* be the means to procure health to the sick, the *anointing* is insignificant. But this objection makes Anointing the sick, not only to be useless at this time, but also to have been always so, even at the very time when S. James required it, that is, in the age when miracles were wrought : for that Apostle plainly speaks of his own times as well as these, when he says, *the prayer of faith shall save the sick*. This argument therefore is of no force, since it proves too much, and makes the *Unction* of the sick as insignificant when it was confessedly required, as now when

(a) James v. 14, 15.
p. 42, &c.

(b) Vindication of himself from Popery,

when they pretend it is not required. In the next place we ought to consider, that the *prayer of faith* is *Such* a prayer, as is offered according to the will and direction of the Holy Ghost, for which we have some word of promise to rely upon, that we shall be heard and answered : and therefore the Holy Ghost having required by the pen of the Apostle, that *Unction* should accompany this *Prayer*, it may be questioned, whether in this case That is to be called the *prayer of faith*, which is not so accompanied. At least he that uses the *Unction*, may be more secure, that he does offer up the *prayer of faith*, when he omits nothing that the Holy Ghost has enjoined on this occasion."

Thus far Bishop Brett ; and to the same effect, in different words, does the Very Reverend author (c) often before-mentioned express himself. " The Apostle's direction (says he) is expressed in very general terms, and implies that *all* that were sick, were to send for the Presbyters of the Church, that the Presbyters of the Church were to pray over *All* who sent for them, and that they were to Anoint with Oil *All* whom they prayed over ; and consequently that they were to anoint *All in general* that were sick. If therefore this anointing be understood of the miraculous gift of healing, the Apostle, to be consistent with himself, must give assurance that *All* sick Christians, if they were anointed, should certainly recover. Besides, if S. James had designed this Anointing to be understood of the miraculous gift of healing, he would probably have ordered the sick to have sent for any such gifted person, whether Presbyter or not, (for the extraordinary gifts of the Spirit were bestowed upon the Laity as well as the Clergy) or at least for such Presbyters only as were endowed with miraculous gifts : But here his direction is general to send for Presbyters, a standing Order in the Christian Church, many of whom had no miraculous gift, but were All persons who, by virtue of their being Presbyters, had authority to pray over the sick, which office *all* Presbyters are here ordered to accompany with the outward ceremony of Anointing with Oil in order to render it effectual."

Neither is this practice without Traditionary evidence in the Ancient writers.

In the Apostolical (d) Constitutions there is a prayer for the sanctification of Oil, in which the Priest begs of God to grant it power to restore health and drive away diseases,

(c) View of Christianity : Longer Catechism, part 2, Lesson 159. (d) Constit. Apostol. 1, 3, c. 6,

Origen has these words : (e) “ There is yet a seventh way, tho’ it be hard and painful ; when the sinner washes his bed with tears, and tears are his meat day and night, and when he is not ashamed to shew his sin to the Priest of the Lord, and to seek for healing according to him who saith, *I said, I will confess against myself my transgressions unto the Lord, and thou forgavest the ungodliness of my heart.* In which also is fulfilled that which the Apostle saith, *Is any man sick ? let him call for the Presbyters of the Church, and let them lay their hands upon him, anointing him with Oil in the name of the Lord, and the prayer of Faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.*”

S. Chrysostom (f) in like manner speaking of forgiveness of sins, cites the same text of St. James.

Victor of Antioch has these words : “ In the mean time, what James mentions in his canonical epistle, does not differ from this ; for he writes : *Is any sick among you, &c.* Now Oil among other things mitigates the fatigue of labour, and cherishes light, and produces cheerfulness. The Oil therefore, which is used in the sacred Unction, denotes God’s mercy, and the cure of the disease, and the illumination of the heart : yet it may be said, that Prayer procures all these things, but that Oil is the external symbol of those things which are done (g).”

Now let it be observed, that the Anointing here pleaded for, and rejected by our Modern Reformers, “ is very far from the *Extreme Unction* used in the Church of Rome. The Papists use it as a Viaticum or Sacrament, proper and necessary for those that are past all hopes of recovery, but our [first] Reformers directed [and I plead] that it should be used as the Apostle appointed, as it was used in the Primitive Church, and as it is still used in the Greek Church and all other churches that were never subject to the Roman, for the recovery of the sick (h).” “ The petitions proper to be put up for a sick person, are (says the Very Reverend author of the *View of Christianity*) for the Recovery of his health, if it may conduce to his good and God’s glory, for the forgiveness of his sins, and for spiritual strength against the assaults and temptations of the devil. And anointing with Oil is a proper representation of all these

(e) Origen, in Levit. hom. 2.

(f) Chrysost. de Sacerd. l. 3. c. 6.

(g) Victor Antiochen. in Marc. cap. 6.
of himself from Popery, p. 41.

(h) Bp. Brett’s Vindication

these benefits, because it was the common custom to anoint persons with Oil, in order to give them strength or recover their health, and to these purposes it was much recommended by the Old Physicians: It was in high estimation among the Eastern nations; and he can scarce have read the Old Testament, who is not acquainted with the most frequent use of Anointing among the Jews. It was especially practised on a medicinal account, and administered publicly in the synagogues by the Elders on the sabbath; where the applying of this remedy to sick people was accompanied with the prayers of the Faithful for their recovery and the pardon of their sins; or if the persons were in a weak condition, the Elders came home to them. And from the Jewish it was adopted into the Christian Church; where it must be granted, that it was many times attended with miraculous recovery: But when the miraculous gifts of the Spirit ceased to be common, the Church still thought fit to continue the use of this rite as an ordinary means to procure the recovery of the sick by the prayers of the Priest. It is moreover a sacred ceremony, proper to be used upon this occasion, because all the Outward unctions of the Church are so many Emblems of the Inward unction of the Holy Ghost, by whose grace alone we are qualified for pardon, and furnished with spiritual strength to withstand the fiery darts of the wicked one (i)."

In a word, the most acute adversaries to this custom acknowledge it to have been the practice of the Universal Church in the seventh century (k); and grant, "that so long as the supernatural gift of healing lasted, there was as much reason to use the common ceremony of such healing, as there was at first. And (say they) as we confess this practice of Anointing the sick to have been frequent in the first ages of the Church, so we grant it to have been an Apostolical Tradition: for we find it agreeing with the practice of the Apostles in S. Mark, and with the custom of the primitive Presbyters in S. James (l)." Since therefore Anointing the sick is an undoubted Apostolical practice, tho' it be supposed, but not granted, that it was always attended with the supernatural gift of healing: yet it lies upon these Gentlemen to shew us a direction, either in Scripture or in Tradition, for the abolishing of this rite, upon the ceasing of this gift in their language, or, as I should chuse to express myself, upon the less frequency of it. But since no such direction can be produced, but on the contrary All the churches of the earth continued the custom,

(i) View of Christianity: Longer Catechism, part 2. Lesson 150. (k) Daillé de Extrema Unctione. Clagett's Discourse concerning Extreme Unction, (l) Clagett, *ibid.* p. 52.

custom, when the gift ceased or grew less frequent; how came these gentlemen to be wiser in this matter than the Universal Church of Christ? How do they know, when or how often God Almighty may be pleased to bestow his extraordinary blessing upon the use of this Apostolical ceremony? In short and to conclude this subject, there can be no harm in the use of this practice, there may be hazard and loss, there certainly is disobedience, in rejecting it.

And here I take leave of the present Church of England, whom natural affection obliges me to love, and consequently to leave with regret: But *Great is the Truth, and will prevail.*

C H A P. XXIX.

Of the Pretended Churches of the Anti-Episcopal Reformation.

BEFORE I come to the main point, which I propose to speak to in this chapter, that is, the Divine Right of Episcopacy; I will say a word or two of the manifold defects and errors of these pretended Churches, besides their want of that Episcopal Commission, which will appear to be necessary to the very Being of a Church. I shall not (for it is not necessary) point out nicely *All* their errors, or their disagreement with each other. It has been shewn above, that the poor Church of England had not erred in so many particulars, had she not, contrary to her own judgment, been led by them to depart from her Rule of Reformation: And it is well known, how they have since cast the same in her Teeth.

But to be more particular: Since I have proved, that Infant-Communion *ought* to be practised, let me ask, whether it is in use among them? And the answer must be, that tho' Mr. Pierce, one of their Teachers, has written an ingenious Essay in favour
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of this practice, which none of the rest of them have answered, yet they do not revive it. But indeed what do they practise? The British and Irish Presbyterians, Independents, &c. having no Liturgy, their ministrations are in a great measure left to the fancy of every Minister, and (I suppose) they do not now pretend to Divine Inspiration. How then can any man be assured, that the person who takes upon him to officiate, will offer, will celebrate, if you please, the Eucharist (for instance) *in such wise as our Lord and Saviour did and commanded to be done, as his holy Apostles used it, and the good Fathers in the Primitive Church frequented it?* Or rather, knowing the principles of the men, may he not be assured of the contrary? Again: Do not all Presbyterians, Independents, &c. deny the Eucharist to be a Sacrifice? Yes: And, in consequence of that heterodoxy, they have neither Oblation, Invocation, nor Intercession, as the Catholick and Apostolick Church always had: Yea, they brand these with the name of rank Popery. Neither can I find, that they practise the Mixture of the Cup.

Further: Supposing (what we shall prove anon) the Divine Right of Episcopacy, the British and Irish Presbyterian worship, if they pray for the prosperity of their own Mock Ecclesiastical government, must be corrupt: The Scotch, especially, must be abominably wicked. For the proof of this I will borrow the words of a late learned Prelate of that country. "If Episcopacy (says he in his Epistolary style) is of Divine or Apostolical institution, what other can those, who have invaded the Rights of the Bishops, be than notorious Usurpers? Usurpers of Rights belonging to others by Divine Institution? By unavoidable consequence, what a dishonour done to God must it be, to pray to him to countenance such Sacrilegious Usurpations? To pray to God to abet or assert an unrighteous Usurpation of a Right, that is founded but even on Human Law, is an abomination to him. Suppose *Titius*, by all the human laws that can give right, has a clear and an unquestionable title to such an estate or such a government: Suppose *Caius*, by notorious usurpation and violence, has got an unrighteous possession of that estate or that government? Suppose *Sempronius* and his followers have nothing more ordinary in their publick addresses to heaven, than that God would for ever exclude *Titius* from his Right, and continue *Caius* in his unrighteous possession: How can *Flavius* or *Fulvius*, any man who is fully and firmly persuaded of *Titius's* having the only Right, join in such addresses? How can he, with a devout sense of the honour that is due to "a righteous Lord that loveth righteousness, to a God of purer eyes than to behold iniquity," allow himself to communicate in worship with *Sempronius*? But if the case be such, where Right is founded even on *Human Law*,
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how much more must it be such, where it is founded on *Divine Institution*?—In our present case, not one or another but the main body of your Pastors (*continues he to Mr. M.*) do, in consequence of an unsound faith and of heterodox principles, put up, not rarely and at some times, but ordinarily and as often as they hold publick assemblies, sinful and un sanctified prayers. When you do so, so generally, so ordinarily, and so stately; it manifestly affects your Worship, as it is the worship of such a (a) Church, whether Provincial or National: A practice so Universal as to Pastors, so Ordinary as to Publick assemblies, and so visibly founded on universally received heterodox Principles, is most plainly (tho' not formally, yet) on the matter the same, as if that Church had a Publick Liturgy polluted with unhallowed petitions: And I suppose, all thinking Protestants will readily allow, that it is lawful to give up Communion with a Church, that uses such a Liturgy (b).” Again: “In praying — the Pastor is the mouth of the People, he is our Master of Requests. By necessary consequence it is always to be supposed, that We the People are to join with him; it is in Our names he prays; they are Our requests he offers up (c).” And again: “Every petition any-wise immoral or unrighteous pollutes the publick worship of a Church, and makes Communion in it sinful. To pray to God, that he would patronize or prosper Unrighteousness in any instance, profanes the publick offices no less than praying to Angels or the Saints departed. — To offer up immoral, impious, or unrighteous petitions to God himself, is most notoriously to affront his nature. It supposes that which is inconsistent with his essential purity, that he is capable of being unrighteous or befriending unrighteousness. And whatever strikes against the essential, impartial, unalterable righteousness of God, does equally strike against that which, in our way of conceiving divine things, is founded on his righteousness, his sovereign prerogative (d).”

But to come to the French Reformed: They teach in the Catechism publicly in the congregation, that the Eucharist is not a sacrifice. The words are these: “*Minister.* Was not then “the Lord instructed to make an oblation of the Body of Jesus “Christ to God his Father? *Scholar.* No: for it is Jesus “Christ alone, to whom that office appertains, inasmuch as he
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(a) “When I call those Societies, with whom Communion is not to be held, *Churches*, I speak the common Dialect;” says our author, p. 2. of the book I am now citing, meaning Presbyterian Societies.

(b) Bp. Sage’s Reasonableness of a Toleration enquired into: Letter 2. p. 28, 29, 30.

(c) Ibid. p. 34.

(d) Ibid. p. 36, 37.

" is a Priest for ever : But he commands us *only* to receive his
 " Body and Blood, *not* to offer it." And according to this doctrine, *The Liturgy of the Eucharist or manner of celebrating the holy Supper* printed with *The Psalms of David in French verse, and reviewed by order of the Walloon Synod of the United Provinces,* and (I suppose) used at this day by most of the French Reformed ; I say, this Liturgy, according to the doctrine of the Catechism, dwindles the Eucharist down to a bare Remembrance. I shall just observe here, that the rubrick of the Geneva edition orders, " that
 " the Sunday before the Supper is celebrated, it shall be declared
 " to the People,—— adly : That they do not present *Children*
 " there, except they are well instructed, and have made profession
 " of their faith in the Church." There are other Liturgies among these people, but it would be doing them too much honour to dwell long upon them : They are miserable stuff ; in short, not worth regarding, and so we will leave them.

I had like to have forgotten the *Lutherans* ; who, besides their Presbyterianism, administer, as the Romanists do, a *whole* Wafer instead of *broken* Bread. Besides, they and the Romanists " agree,
 " that they eat and drink the Substantial Natural Body and Blood
 " of Christ, which was broken upon the Cross, in the Eucharist :
 " But they differ in the Manner of Eating ; for the Papists say
 " they eat and drink them *in* the elements, and the Lutherans say
 " they eat and drink them *with* the elements : both which assertions are equally absurd. (e)" *Con-* is as offensive as *Trans-sub-*
 stantiation.

But before we proceed to shew the Divine Right of Episcopacy, and apply the consequences of that to these Modern No-Churches, we must say a word or two of the succession of Pastors in general ; because some famous men among the Presbyterians, and particularly a popular preacher one Mr. Samuel Chandler, with Messrs. Collins, Trenchard, and Gordon, a Triumvirate of Deists, deny the necessity of an Un-interrupted Succession of Gospel-Ministers, bantering it as absurd (f). Now it is strange, that while these Gentlemen pretend to argue from Scripture, and seemingly allow it to be God's word, they should deny so clear a truth. They cannot but know, for the Scriptures plainly teach it, that no man can lawfully take upon him the Ministerial office, so as to act in Christ's name and by his authority, without a mission from him ;

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(e) See a Letter to the author of *The History of the Lutheran Church from a Country School-Boy.* London, printed for John Morphew, 1714. (f) See Chandler's Sermon against Popery at Salter's Hall ; and the Independent Whig, Numb. 7. Note, this particular paper is signed only by two of the Triumvirate, T. and G. Trenchard and Gordon.

that no man taketh this honour to himself, but he that is called of God, as was Aaron: So also Christ glorified not himself to be made an High Priest, but he that said unto him, *Thou art my Son* (g). Thus, as God called Aaron by name to this office, so also he called Christ; and till Christ was so called, he glorified not himself to be made an High-Priest. He did not preach the word, institute and administer sacraments, till he was particularly called by God after his Baptism, who then publickly authorized him by a voice from heaven, saying, *This is my beloved Son, hear him.* *Matth. iii. 17. Luke ix. 23.* Yet he stayed till he was of that age, before he entered upon his ministry, because he was not called to it before. *From that time Jesus began to preach.* *Matth. iv. 17.* Then he began; and he was *Then about thirty years of age.* *Luke iii. 23.* Now no man can doubt of Christ's qualifications before that time, as to holiness, sufficiency, and all personal endowments.—And if all these were not sufficient to Christ himself without an outward **Commission**; what man can pretend to it, upon the account of any personal excellencies in himself, without an outward Commission? But when God had called Aaron by name, he did not call his descendants by name also; but entailed the Priesthood on his descendants by a natural generation, and by virtue of that natural generation they were Priests also as Aaron was, and God owned them as such so long as the Jewish Church continued. And as the Jewish Priesthood descended to Aaron's sons by a natural generation, so the Christian Priesthood descended from Christ to his Apostles, and from them to their successors, by a spiritual generation: the Apostles were begotten by the word of Christ, and made the heirs of his Priesthood by the Commission which he gave them, when he sent them, as he was sent by the Father. *John xx. 21.* And in like manner they sent others, as we learn from the Acts and Epistles of the Apostles (h).

I might fill many pages with unanswerable arguments, even from Presbyterian authors, proving “that the office of the ministry of the word and sacraments is *necessary* in the Church by *Divine Institution*; that it is *perpetually necessary*.” I could bring the Provincial Assembly of London, saying, that “They think it no disparagement to their ministry to say, they receive it from Christ and his Apostles, and from the Primitive Churches, *through the impure and corrupt channel of the Church of Rome*;” and boasting of a **LINEAL SUCCESSION from the Apostles**. This

(g) Heb. v. 4. 5. (h) See the Preface to Dr. Brett's Sermon of the extent of Christ's Commission to baptize, p. iv, v. Sermon, p. 19. Sermon of the Honour of the Christian Priesthood, p. 20, 21.

is exhibited in the Letters (i) concerning Toleration before mentioned, to which Mr. Chandler should have replied, instead of repeating stale objections exploded by his Fathers before he was born; as the worthy author of the Letters tells his adversary, "This is certain, your Presbyterian Fathers, all Britain over from An. 1640. to An. 1660. would have damned your notions about the No-Necessity of Ordinations or uninterrupted Succession (k)." "But (as another author says) it is such a publick matter of fact, that I might as well go about to quote particular authors, to prove that there were Emperors at Rome, as that the Ministers of the Church of Christ were ordained to succeed one another, and that they did so succeed (l)." But before I take entire leave of it, I will remark, that the first Class within the Province of Lancaster, at Manchester November 23d, 1658. signed in the name and by the appointment of the Class by Robert Constantine Moderator, did most strenuously argue for the Necessity of a Successive Ordination, tho' they denied it to depend upon Episcopacy. The words of these Gentlemen were as follow: "And thus we say, it [the succession of a Lawful ordained Ministry to the end of the world] was continued in the days of Episcopacy—the Bishops being themselves also Presbyters, and so their ordination valid in that respect,——but also in the darkeſt times of Popery, and that our Ministry descended to us from Christ, through the Apostate Church of Rome, but not from the Apostate Church of Rome; as our Reverend Brethren of the Province of London do well express it, in their *Jus Divinum Ministerii Evangelici*, where they do solidly and learnedly prove, That the Ministry, which is an Institution of Christ passing to us through Rome, is not made null and void, no more than the Scriptures, Sacraments, or any other Gospel-ordinances, which we now enjoy, and which do also descend to us from the Apostles through the Romish Church; and concerning which, if any one do doubt, we refer him to the book for his satisfaction, p. 2. cap. 3. where (as they well say) ————this great truth, so necessary to be known in these days, is fully discussed and made out (m)."

One thing more I will just mention. The Scriblers of the *Independent Whig* (and Mr. Chandler seems to retale the thought from them) make it an objection, that the Term *Uninterrupted Succession* is not to be found in Scripture. Now I would not vouchsafe this an answer, did I not know that some who pass for very wise men, applaud that weak performance. I answer then (in the words

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of

(i) Ep. Sage's Reasonableness of a Toleration, p. 232—242. (k) Ibid. Letter V. p. 241. See p. 203, 209, 210. (l) Discourse concerning Episcopacy subjoined to the 8th edition of Mr. Lestie's Method with the Deists, p. 44. (m) The Censures of the Church revived, p. 127. London, 1654.

of Bishop Sage) by asking these great Pretenders to Christianity and Mr. Chandler also, "Have you found in all the Scriptures *in terminis*—That Women ought to be admitted to the Lord's Supper?"——But away with such Trifling.

From what has been said upon this head I will now conclude, that God has not left this work of the Ministry in common, but within a sacred inclosure, which cannot be broken over without the efforts of a *Corah*-like spirit; as a famous Dissenting Teacher in New England expresses it: (*n*) And "let this suffice to shew, " what *sacred Bounds* are thrown up by Divine appointment around " this holy calling."

But here is a dispute, whether this Succession was preserved in the order of Bishops or Presbyters? or whether both are not the same? And here I must prove the *Divine Right of Episcopacy*, which I will do with as much brevity as the subject will admit.

Our Lord out of the number of his Disciples selected Twelve, and gave them authority to preach (*o*) and baptize (*p*), to receive and admit converts into his Church: *These he also named Apostles (q)*. After these the Lord appointed other Seventy also, and sent them two and two before his face into every city and place, whither he himself would come (*r*). These, it is plain enough, were not so extensively commissioned as the Apostles were. But though the Apostles had authority to preach and baptize or admit converts into the Church of Christ, then called the kingdom of heaven; yet they had not received authority to commission others to do so, but were, as the Seventy in this, to *pray the Lord of the harvest*, to petition him who sent them, *to send forth labourers into his harvest (s)*. (*t*) "The Commissions given by our Lord to the Twelve and to the Seventy were but Temporary:——It was after his resurrection, that He (who is the great *Shepherd and Bishop of our souls*) sent the Eleven as his Father had sent him; that is, gave them their Commissions to be Supreme Governors of his visible Church (*u*) promising to be with them even to the end of the world (*w*)."

"The Apostles thus invested with Episcopal power ordain the seven Deacons (*x*). Whether they themselves ordained the first Presbyters

(*n*) Mr. Pemberton's Discourse of Ordination by Presbyters, as referred to in the Discourse concerning Episcopacy, just mentioned. (*o*) Matth. x. 7. (*p*) John. iv. 2. (*q*) Luke, vi. 13. ix. 2. Matth. x. 1. Mark. iii. 13. vi. 7. (*r*) Luke x. 1. (*s*) Matth. ix. 37, 38. Luke x. 2. (*t*) Reasonableness of Toleration, Letter iv. p. 141, &c. (*u*) John xxi. 21. (*w*) Matth. xxviii. 20. (*x*) Acts, vi. 6.

Presbyters of the Church of Jerusalem, or whether they first consecrated S. James to be Bishop of that Church (which it is certain they did soon after our Lord's ascension) and then left it to him to ordain his own Presbyters, comes all to one purpose: either way, it is plain, those first Presbyters had Episcopal ordination.—— The first ordination of Presbyters that we read of, was performed by two Apostles Paul and Barnabas, that is two persons clothed with Episcopal authority in an eminent degree. *Acts*, xiv. 23. We find Timothy when he was settled Bishop of Ephesus (which was not done during all that period of time which S. Luke accounts for in the book of the Acts of the Apostles) in full possession of, at least, the chief power of Ordination. This is evident from the rules laid down by S. Paul, *1 Tim.* iii. to be observed by him in promoting whether Presbyters or Deacons. His having this power is also plain from *1 Tim.* v. 22. and *2 Tim.* ii. 2. As much is evident concerning Titus from *Tit.* i. 5, &c. And who can reasonably doubt that the seven Angels (that is, Bishops) of the seven churches, mentioned in the first three chapters of the Revelation, had the same power? It is evident from the epistles written to them, and Blondel (y) himself confesses, that they were chargeable with what mal-administrations soever that happened in their respective churches. How could this have been, if Ordinations could have been performed without them? Whereon can the right administration of the affairs of a Church depend more, than on due care and caution taken, that her officers be worthy men and fit for their employments? But how could those Angels have been obliged to take such care and use such caution, if officers could have been ordained without dependance on them? How could they be made to answer for the practices of those; who had not their Commissions from them, and were not subject to them?"

"Hitherto then, and so far as the Scripture informs us, all Ordinations were performed by those, who were superior to ordinary Presbyters (z)." "I know some have been pleased to tell us, that Timothy and Titus and those others [such as S. James surnamed the Just and Epaphroditus, who are termed Apostles or Bishops by all Antiquity, and such in all probability were those whom S. Paul calls (a) *Apostles of the Churches*, and joins with Titus; besides the Angels of the churches mentioned in the Revelation, of whom before] of the highest Order, were extraordinary officers in the Christian Church, and so of temporary institution

(y) *Pref. ad Apol. pro sent. Hieronym.* p. 6. (z) Mr. W. Roberts's Visitation Sermon at Olchampton, August 19th, 1709. (a) *2 Cor.* viii. 23.

tation only. But this is said without any ground or plausible pretence. That they were sometimes sent upon *extraordinary* missions, and had a power upon occasion to do *extraordinary* things, such as miracles, &c. is very true : but then the same is to be said of the Presbyters and Deacons. Philip (we know) was only a Deacon ; and yet God employed him in several *extraordinary* matters. And the working of miracles was so common in the beginning of Christianity, that *ordinary* Christians were frequently endued with this power. So that if this were an argument for the *temporary* institution of *one* Order, it must be so too for *all* the rest. Which they who make the objection dare not say, and thereby acknowledge there is no force in it."

But they further urge, that Timothy was an Evangelist, because S. Paul bids him *do the work of an Evangelist*. But in answer to this two things may be said, either of which fully answers the objection. First, supposing the office of an Evangelist to have been a distinct office and of temporary institution only, yet there is a vast difference between *doing the work of an Evangelist* and *being* really such a one. It is said of Araunah (*b*), that *As a King he gave to King David* : Yet I hope, no one will from hence argue, that he was *really* a King. But then, Secondly, an Evangelist was no distinct officer at any time in the Christian Church. For the proper notion of an Evangelist, in the Acts and in S. Paul's epistles, is one who was eminently qualified to preach the Gospel, and had taken very great pains therein. And therefore the title of Evangelist was merely accidental, and given as an additional or Surname to persons. Thus S. Philip was called an Evangelist, because by his laborious preaching he had converted Samaria, and propagated the gospel in several places ; and yet his office was no more than that of a Deacon. For tho' he was dignified with that title, he could only *preach* and *baptize*, and had not the power of *laying on of hands*, which both Timothy and Titus had ; and therefore his office was far inferior to theirs. From all which it is evident, that Timothy's power over Presbyters did not accrue to him upon the account of his being an Evangelist, supposing he was one : And the meaning of the advice of *doing the work of an Evangelist* can be no more than this, *viz.* That he should diligently preach the gospel, not only to those who were already converted, but to Infidels also, and thereby enlarge the bounds of Christianity. But this no more proves his office of Ruling Presbyters and Ordaining to be *temporary*, than S. Philip's being called an Evangelist proves the office of Preaching and Baptizing to be so. So that here is nothing to object against the permanency and continuance of the office that Timothy and Titus were ordained to."

" Indeed

“ Indeed (to use the words of (c) Bp. Stillingfleet) they who go about to unbishop Timothy and Titus, may as well ascribe the epistles that were written to them, and make them only some particular and occasional writings, as they make Timothy and Titus to have been only some particular and occasional officers. But the Christian Church, preserving these epistles as of constant and perpetual use, did thereby suppose the same kind of office to continue, for the sake whereof these excellent epistles were written. And we have *no greater assurance*, that these epistles were written by S. Paul; than we have that there were Bishops to succeed the Apostles in the care and government of the Churches.” So that according to the *surest* judgment of this Great Man, the office of Timothy and Titus is of the *same* authority, and designed to be of the *same* continuance with the epistles that were written to them. And surely nothing can be said more highly for the *Jus Divinum* of Episcopacy than this.”

“ From what has been said it plainly appears, that there were *three distinct orders* set apart to the ministry by the Apostles. Our next enquiry then is, to *how many* or to *which* the power of Ordination was committed. Now that the *lowest* Order, *viz.* that of Deacons, had not this power, is by all confessed. And that the *highest* Order (of which Timothy and Titus were) had it, we are assured by the express testimony of S. Paul. The only question then is, whether the *second* Order, *viz.* that of Presbyters, was ever invested with this power; the Affirmative of which question can never be proved from Scripture or Antiquity. For.”

“ First, It is frivolous to argue from the Community of Names to the Sameness of Office: And therefore tho’ the words *Bishop* and *Presbyter* be promiscuously used, and mere Presbyters frequently called Bishops, yet this doth not prove, that therefore all the powers which belong to those we call Bishops, were ever lodged in those Presbyters. At this rate of arguing Bishops, Presbyters, and Deacons would all be but one Order: for the Apostles are sometimes called Deacons as well as Presbyters; nay, our Saviour himself is called by that name: But how ridiculous and absurd would it be to infer, that Deacons in Scripture had such a power, and were called by these names? And yet this is the utmost, that the argument from the promiscuous use of the words Bishops and Presbyters can amount to. The only method to prove, that the power of Ordination belongs to Presbyters, is to shew, that whoever had a power to *preach* and *administer the sacraments*, had also a power to ordain: or, that whoever were called by the name of Presbyters or Bishops,

were

were invested therewith. But this is what can never be done. On the contrary it is very evident, that many who were authorized to preach and administer the sacraments, had no power to ordain. S. Paul tells Titus, that *for this cause he left him in Crete, that he might ordain Elders in every city (d)*: But this could be no cause of leaving him there, if the Presbyters or Elders had the power of ordaining lodged in them: for that island had been converted to Christianity long before this epistle was written, and before Titus was left there; and no doubt there were many Presbyters among them, persons to preach and administer the sacraments to the inhabitants of that island. The same may be said of Timothy's being sent to Ephesus. To what purpose was he sent thither, if the Presbyters there before had a power to ordain? So that tho' Presbyters are called Bishops in Scripture, this does not prove, that the power of Ordination was ever committed to them. Neither,"

" Secondly, can this be proved from that perpetually quoted passage, 1 Tim. iv. 14. where S. Paul exhorts Timothy not to *neglect the gift that was in him, which was given him by prophecy with the laying on of the hands of the Presbytery*. For supposing Timothy's ordination is here spoken of, (which yet many learned men have questioned) I have shewn before, that the Apostles themselves were called by the name of Presbyters: And so the Presbyters here mentioned may very probably be Apostles, as many of the Ancients thought. Certainly S. Paul was *one* of them, or at least *among* them: and by his authority alone the ordination was compleat, tho' one or more who were meer Presbyters, laid on their hands in concurrence with him, to testify their consent and approbation: As is the custom at this day in the ordination of a Bishop, and has been sometimes done at the ordination of a Bishop, as in the case of Pelagius I. Bishop of Rome (e). And it is remarkable, that S. Paul ascribes the whole of Timothy's to his own *laying on of hands (f)*: In short, to make this place any thing to the purpose, these three things at least must be proved; First, that by *Presbytery* is here meant a *company of persons*; Secondly, that these persons were *all* *meer Presbyters*; and Thirdly, that *none* but such gave Timothy his ordination: the first of which is *uncertain*, the second *improbable*, and the third *absolutely false*. Not to mention several other difficulties, which must be cleared, before this text can be brought to speak the sense, which the Patrons of the Presbyterian cause would extort from it. Insomuch that we may well admire with the learned Mr. Selden (who cannot be suspected of prejudice in favour of Episcopacy) how any one can offer this text, as a proof of Presbyters power to ordain. Upon the whole, there is not the least

(d) Titus, i. 5.
2 Tim. i. 16.

(e) See Bevereg. in Can. Apost. 1.

(f)

least footsteps in Scripture or Antiquity of such a power being conveyed by the Apostles to any, but such as are of an order superior to that of Presbyters."

"The truth of the whole matter is this: Those who were vested with this power in the beginning of Christianity, were commonly known by the name of *Apostles*; and the Middle Order had the appellation sometimes of *Bishops* and sometimes of *Presbyters*: But shortly after, the name of *Apostles* was appropriated to those, who were constituted by our Saviour; their Successors in modestly declining so high a title: and then the three Orders were distinguished by the names of Bishops, Presbyters, and Deacons. And this distinction was fixed immediately upon the death of the Apostles, before or in the very beginning of the second century; as appears from this, That all the writers at and after that time constantly reckon up the Three Orders under these three determinate titles (*g*). It is therefore manifest, that from Presbyters being called Bishops in Scripture, no colour of argument can be drawn against the Three-fold Order in the Christian Church, or any thing urged in prejudice to the Divine Right of Episcopacy."

Now, "the office of a Bishop implies only a *Superiority* of Order and Jurisdiction, to whom *Alone* the power of Ordination belongs: But the relation of a Bishop to this or that particular Diocese or District is not absolutely necessary. All that I contend for, is, that the power of Ordination, which was given by Christ to his Apostles, was by them conveyed to *None* but such as must be acknowledged a distinct and superior Order to that of Presbyters; and consequently such *Alone* are invested with that power. For to govern the Church of God is not so peculiar to Bishops, but Presbyters and others may do this by their appointment and in subordination to them; as the most zealous asserters of Episcopacy have granted. If we distinguish between a Bishop at large and a Bishop with restraint, a Bishop in the Christian Church and a Bishop of a particular Diocese, and consider him only as one who is Superior to Presbyters, and has the *Sole Right* of Ordination, we shall find that all the material objections against the Divine Institution of Episcopacy may easily be answered."

"To what has been said, I might for further proof add the joint testimony of all Christendom for near 1500 years together, and challenge our adversaries to produce *One* instance of a valid ordination by Presbyters for all that time. The story of the *Scot-*

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[g] See Bevereg. in Can. Apost. 2. Pearson. Viad. Ignat. and Petros. Apostol. vol. 2, p. 402, &c.

tish Caldees, and all others of the like nature have been abundantly confuted and exposed. And (I think) *Ischyas* is the only certain instance in all Antiquity of a person's officiating in holy things with a bare (*b*) *Presbyterian* ordination: But he was no sooner discovered, but he was discarded, and all that he had done declared Null and Void. As for *Aërius*, tho' he stily contended for an Equality between Presbyters and Bishops, yet I do not remember (says the Learned author, from whom I now quote) that tho' a Presbyterian himself, he ever pretended to ordain others, or that any of his followers officiated upon such an ordination. But however that be, this Heresy expired quickly after its rise; for it began and ended in the latter part of the fourth century."

I have transcribed all this from an excellent sermon, which was preached at Okehampton by Mr. Roberts of Jacobstow, *An.* 1709. in which single sermon this controversy seems to be quite determined.

I should

(*b*) Most writers, who mention this story, agree in this account; but I find it differently represented by one author, whose full relation I will here subjoin, and leave the matter to be settled by the Learned. "Melitius a Bishop in Egypt being convict of many crimes, particularly of sacrificing to idols, was deposed by Peter Bishop of Alexandria his Metropolitan in a synod of Bishops. After which, instead of appealing to another synod, (the only just method of redress, if injured) he calumniates Peter and his successors, makes a schism, and takes on him to ordain Bishops, and this within the jurisdiction of the Bishop of Alexandria, and did consecrate near thirty Bishops, as appears by the list mentioned by Athanasius: for which Melitius himself was by the Council of Nice deposed, and deprived of Episcopal power, having only the name and dignity of a Bishop left him; and these ordained by him censured, and made incapable of the sacred office, unless in some cases, and on some conditions prescribed by the Council: amongst whom there is one instance worthy of our consideration. There was one Ischyas, who pretended to be a Presbyterian, because he was ordained as such by Colluthus. This Athanasius represents as monstrous, that he should esteem himself a Presbyterian, who was ordained by one who was only a Presbyterian, and died a Presbyterian of the church of Alexandria. Neither did Ischyas plead that his ordination was valid, as received from a Presbyterian, for that was then an opinion wholly strange to the Church, that a Presbyterian had authority to ordain a Presbyterian; but he thought his ordination good, because he received it from a Bishop, in that Colluthus had been ordained a Bishop by Melitius a Bishop, but then in an open schism, in which Colluthus was involved: But this Colluthus afterwards renounced his Schism, and thereupon with his Orders, and was thereupon received into communion as a Presbyterian; and being no more, his ordination of Ischyas was judged invalid. If that age rescinded Orders conferred against the Canon, because conferred by one who pretended to be a Bishop, but was in truth according to the Canons of the Church only a Presbyterian; what thoughts would they have entertained, and what sentence would they have pronounced against ordinations made by them, who were in truth and pretended to be no more than mere Presbyters? In that age this would have been esteemed a prodigy, especially, if acted in opposition to Bishops." *Brooke's History of the Government of the Primitive Church*, p. 135, 136, 137.

I should now, according to the order which I have observed in the foregoing chapters, produce the testimonies of the Fathers in favour of the point that I espouse ; but they are so numerous, and have been so often produced, that I choose only to name Some of the Many books, in which any common reader may find them :

- Bp. *Bilfon's* Perpetual Government of Christ's Church.
- Bp. *Parker's* Account of the Government of the Christian Church for the first 600 years.
- Bp. *Sage's* Reasonableness of a Toleration enquired into.
- Principles of the Cyprianic age.
- Vindication of the Principles of the Cyprianic age.
- A. Bp. *Potter's* Discourse of Church-Government.
- Bp. *Brett's* Account of Church-Government.

(NB. All these books were written, before the authors were Bishops.)

- Divine Right of Episcopacy.
- Mr. *Leslie's* Discourse of Episcopacy.
- Mr. *Brookeby's* History of the Government of the Primitive Church.
- Mr. *Sclater's* Original Draught of the Primitive Church.

These will even satiate the Reader with proof : for it is not more plain, that Two and Two make Four, than that the Succession was preserved in the BISHOPS as superior to Presbyters.

It is time now to conclude this Chapter, which I shall do in the words of Mr. *Leslie* :

(i) “ If Christ delegated his power to his Apostles, and they
“ to others, to continue to the end of the world ;

“ If the Apostles did delegate Bishops under them in all the
“ Christian Churches, which they planted throughout the whole
“ earth ;

“ If Episcopacy was the known and received Government of
“ All the Churches in the world, not only in the Apostolick age,
“ but in All the Succeeding ages for 1500 years ;

“ If it was not possible for Churches so dispersed into so many
“ far distant regions, to alter that frame of government, which
“ had been left them by the Apostles ;

C c 2

“ If

“ If such an alteration of government could not be without great notice to be taken of it, as if the government of a nation was changed from Common-wealth to Monarchy ;

“ And if no author or historian of those times makes the least mention of such a Change of government, but All with one voice speak of Episcopacy, and the succession of the Bishops in all the churches from the days of the Apostles ; and in those ages of zeal, when the Christians were so forward to sacrifice their lives in opposition to any error or deviation from the Truth, no one takes any notice of Episcopacy as being an Encroachment upon the right of the Presbyters or the People, or being any deviation from the Apostolical Institution :

“ I say, if these things are not *possible* to any thinking man, then Episcopacy must be the *Primitive* and *Apostolical* [and consequently (1) of DIVINE] Institution. And it is as *impossible* to be otherwise, as to suppose that all the great Monarchies in the world should be turned into Common-wealths, or the Common-wealths into Monarchies, all at one instant, and yet (too) that no body should know it, or that those who wrote the histories of those times should take no notice of it, or any man be found to assert his liberty and freedom against such flagrant usurpations, or that none of those who had the government before should complain of any wrong done to them or set up their claim,”

From what has been said in this Chapter it follows, that all the ministrations of the French, German, British, Irish, in short of All Anti-Episcopal Ministers, are, like the offerings of Corah and his adherents, Rebellion against the Majesty of Heaven, as they are Usurpations of the Sacred Offices committed by Christ to the Bishops in Chief, those Stars in his right hand, as his beloved disciple represents them in his book of *Revelation* :

And therefore they can lay no claim to the precious promises of the Gospel. *O my soul, come not thou into their Secret ; unto their Assemblies, my honour, be not thou united.*

(1) See Roberts's last quoted Sermon, p. 17.

CONCLUSION.

AND now, upon the whole, having found that the *Greek Church* is justly chargeable with having departed from the Doctrine and Practice of the *Catholic Church* in the great points of 1. Transubstantiation and Adoration of the Host ; [these being linked together, I call them but One] 2. Praying to Saints and Angels ; 3. Worship of Images ; and with imposing these corrupt practices and determinations upon all who communicate with her : And having found the *Roman Church* also chargeable with the same, and further 4. with maintaining and imposing the doctrine of the Bishop of Rome's Supremacy, 5. Purgatory Fire between death and the resurrection, with its sequence ; 6. with taking the Apocrypha into the Canon of Scripture ; 7. Withholding the Eucharistick Cup, or Communion in one kind ; 8. Rejecting Infant Communion ; 9. Making the Consecration of the Eucharist to consist in the word of Institution ; 10. Imposing the *Filioque* ; 11. Not using Trine Immersion in Baptism ; 12. Disregarding the ancient practice of praying Standing on Sundays and between Easter and Whitsuntide ; 13. Disregarding the Apostolical Precept of abstaining from eating Blood ; 14. Disregarding the Saturday Festival ; 15. Disregarding the Wednesday Fast : And having also found the *Church of England* chargeable with the last Eight deviations ; and further 16. with maintaining and imposing the King's Ecclesiastical Supremacy, 17. with Rejecting the Mixture of the Eucharistick Cup ; 18. Denying the Eucharist to be a Sacrifice ; and in consequence of this wanting the Oblatory prayer, and 19. the Invocatory prayer ; 20. Rejecting prayer for the Faithful Departed ; 21. Rejecting or laying aside Chrism in Confirmation, and 22. Unction of the Sick. And, lastly, having found the Anti Episcopalians to be in a worse condition than any of these, they having rejected almost every thing, particularly *Episcopacy*, without which there can be no Church. I say, having found upon mature and impartial examination, that these three famous Churches have all departed from the doctrine and practice of the Primitive Catholic Church, one in Three, and the others in Fifteen particulars each, and that the *Dissenters* too have Unchurched themselves ; I now come to point out the Episcopal Church in England, in whose bosom (praised be God) I have the honour and happiness to repose : A Church, not chargeable with any of the above-mentioned errors or deviations, but, on the contrary, is exactly agreeable to the Golden

down in the beginning of this tract, in a word, a Church, which teaches and practises ALL the Ordinances of Christ and his Church in their Evangelical perfection.

The Church that I am speaking of, had her Offices printed at London, M,DCC,XXXIV, under this Title. "A Compleat Collection of Devotions, both Publick and Private : taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer Book of the Church of England. In Two Parts. Part I. Comprehending the Publick Offices of the Church ; Humbly offered to the consideration of the present Churches of Christendom, Greek, Roman, English, and all others. Part II. Being a Primitive method of Daily Private Prayer, containing Devotions for the Morning and Evening, and for the Ancient hours of prayer, Nine, Twelve, and Three ; together with Hymns and Thanksgivings for the Lord's day and Sabbath, and prayers for Fasting days ; as also Devotions for the Altar, and Graces before and after meat : All taken from the Apostolical Constitutions and the ancient Liturgies, with some Additions ; and recommended to the practice of All Private Christians of Every Communion. To which is added, An Appendix in justification of this Undertaking, consisting of Extracts and Observations, taken from the writings of very eminent and learned Divines of different Communions. And to all is subjoined, in a Supplement, An Essay to procure Catholick Communion upon Catholick principles."

To this Book, (whose Appendix was referred to in the *Introduction* to this tract) and to the *Full, True, and Comprehensive View of Christianity*, quoted above, (both which were compiled by the same hand) the pious Reader is desired to recurr : And if he would know, where such a pure perfect Church as I am recommending, is to be found, I will tell him in One word, at MANCHESTER.

And may Almighty God, in his great mercy, continually enlarge the borders thereof. " May he make all religious bodies of Christians pure and sound Churches, in professing the Ancient Catholick and Apostolick Faith, in embracing the Ancient Catholick and Apostolick Government, in practising the Ancient Catholick and Apostolick Worship, and in maintaining perfect charity in the bond of peace, and holding Universal Communion on one with another, to the honour of his great name, and mutual support of each other, through Jesus Christ our Lord. Amen."

F I N I S.

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